

# The New Christianity

A Quarterly Journal  
for its promotion and interpretation

Library of the  
UNITARIAN SCHOOL  
FOR THE MINISTRY  
Boston

UNITARIAN  
SCHOOL  
FOR THE MINISTRY  
BOSTON

- 
- |                                  |           |                   |
|----------------------------------|-----------|-------------------|
| World Peace                      | - - - - - | A Symposium       |
| The Sins of the World<br>(Verse) | - - - - - | Adolph Roeder     |
| The Organ in the Church Service  | -         | Rollo F. Maitland |
| The Human Side of the Bible      | -         | William F. Wunsch |
| Garments of Holiness             | - - - - - | Othmar Tobisch    |
| Amos: Discipline—or Doom!        | - -       | Peter Peters      |

TRENDS AND DEVELOPMENTS

BOOK REVIEWS

---

SPRING, 1937

50 cents a copy

\$2.00 a year

# The New Christianity

SPRING, 1937

Volume III

Number II

## CONTENTS

|                                                                       |    |
|-----------------------------------------------------------------------|----|
| Editorial . . . . .                                                   | 29 |
| World Peace<br><i>A Symposium</i> . . . . .                           | 30 |
| The Sins of the World (verse)<br><i>Adolph Roeder</i> . . . . .       | 36 |
| The Organ in the Church Service<br><i>Rollo F. Maitland</i> . . . . . | 37 |
| The Human Side of the Bible<br><i>William F. Wunsch</i> . . . . .     | 40 |
| Garments of Holiness<br><i>Othmar Tobisch</i> . . . . .               | 42 |
| Trends and Developments . . . . .                                     | 44 |
| Amos: Discipline—or Doom!<br><i>Peter Peters</i> . . . . .            | 46 |
| Books . . . . .                                                       | 49 |

Published quarterly for the Editorial Board  
by Powell Printing Company, 34 Brattle  
Street, Cambridge, Mass.

Subscription: \$2.00 per year.

Subscription Agents: The New-Church  
Press, 108 Clark Street, Brooklyn, N. Y.

Editorial correspondence should be ad-  
dressed to William F. Wunsch, 57 Avon  
Hill Street, Cambridge, Mass.

## TO OUR READERS

EMANUEL SWEDENBORG (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Lord which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to His followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

## EDITORIAL BOARD

|                        |                    |                   |
|------------------------|--------------------|-------------------|
| HORACE B. BLACKMER     | MARGARET W. BRIGGS | RICHARD B. CARTER |
| FREDERIC R. CROWNFIELD | ELISABETH RANDALL  | ANTONY REGAMEY    |
|                        |                    | WILLIAM F. WUNSCH |

## ADVISORY COUNCIL

|                   |                   |                       |                 |
|-------------------|-------------------|-----------------------|-----------------|
| EZRA HYDE ALDEN   | WILLIAM W. CUTLER | CHARLES W. HARVEY     | PAUL SPERRY     |
| MARGUERITE BLOCK  | ALBERT DIEPHUIS   | ALICE THACHER POST    | JOHN W. SPIERS  |
| R. LAWRENCE CAPON | NORMAN R. GUTRY   | ALICE SPIERS SECHRIST | JOHN R. SWANTON |
| C. T. CUSHMAN     | EARL C. HAMILTON  | ROBERT ALFRED SHAW    | OTHMAR TOBISCH  |

## CONTRIBUTORS TO THIS ISSUE

ADOLPH RORDER, late Minister at Orange, N. J., and author. \* \* \* ROLLO F. MAITLAND, Mus.D., Organist of the Chestnut Street New Church, Philadelphia, Pa. \* \* \* OTHMAR TOBISCH, Minister, Lyons Street Church, San Francisco, Cal. \* \* \* PETER PETERS, Minister, Rosthern, Saskatchewan. \* \* \* JOHN W. SPIERS, Minister, Church of the Good Shepherd, Kitchener, Ont. \* \* \* PAUL SPERRY, Director of the National Library for the Blind, Washington, D. C. \* \* \* EARL C. HAMILTON, Writer, Boston, Mass.

# *The* NEW CHRISTIANITY

*A Quarterly Journal*  
*for its promotion and interpretation*

VOL. III

SPRING, 1937

No. 2

## EDITORIAL

THE reality of the spiritual world is emphasized by Easter as by no other Christian festival, and planted in remembrance for the whole year. On the reality of that world, the especial teachings of the New Church can be said to build. By their earnest and more intimate reckoning with that world, they are differentiated from other teachings also drawn from Old and New Testament.

The reality of the world of the spirit is reckoned with in the teaching about the Person of Christ. God's incarnation in the Master is explained as having taken place by way of that world. The Glorified or Divine Human in which the Lord's life eventuated, is an other-world reality, which was disclosed here only intermittently and briefly in the post-resurrection appearances. The reality of the spiritual world is reckoned with in the conception of Scripture. God's Word in that world is a deeper content of our Scriptures here, or a "spiritual sense" in them. The reality of the spiritual world is reckoned with again in the teaching of the New Church about marriage. In true marriage there is a union of souls and minds or of complementary personalities, which constitutes a tie in the life to come as much as it did here. In fact, it would be difficult to name a leading doctrine of the New Church which is not actively fashioned and formulated with the help of the concept of the spiritual world.

Is not the pervasion of New-Church teachings by this idea of the spiritual world one reason why people hesitate in their consideration of them? Everywhere those teachings take the reality of that world for granted, but the generality of people do not. Even among Christians it is a matter of doubt or a point of debate whether there is such a world, substantial, and existing in its own right, prior to the world of nature, and like a mighty cause to all that exists and happens here. What is a constant assumption in the Theological Works of Swedenborg is far from being a constant assurance in Christian thought. Inquiry into the meat of the teachings the other side of the assumption is halted by the savor of the assumption at the very door.

The annual meeting of the national organization of the New Church at Chicago this coming June will have for

its rallying thought, "The Reality of the Spiritual World." The theme is an excellent choice. And the sub-title, to call it so, is certainly warranted if what we have been saying is true. It would indeed be "A New-Church Crusade" to introduce into Christian thought at large, as earnestly and constructively as it pervades the teachings of the New Church, the reality, presence and unremitting activity of the great world of the spirit. Here is a positive conception transforming and giving new depth and power to every Christian outlook—the conception, actively entertained on every great Christian subject, of the fact and inspiring influence of the world of the spirit. How generally is marriage viewed in the light of the life to come? How generally is even Providence so viewed, or the Person of the Master? How generally are the Scriptures apprehended as a Word "settled in the heavens," with an historically acquired dress and utterance here on earth? To bring the light of the eternal world definitely around these and other leading subjects of Christian thought would indeed constitute a New-Church crusade.

NEVER has there been a body of thought which did not have its essentials and non-essentials. If only to lift into sight what was to be considered essential, it was obliged to characterize some things as non-essential. Or if it was to deal at all comprehensively with a subject, it was bound to include in its view less weighty matters as well as the weightiest.

This is true, of course, of the extensive body of thought which we have in the teachings of the Church, and to the grasp, exposition and practice of which the Quarterly is devoted. Competent study and balanced practice alike mean a constant elevation of essential above less significant, and, it may be, separation of the significant from what is said merely by the way.

It was gratifying to hear from our readers that Dr. John R. Swanton's article in the Winter Number was helpful in assessing the perennial and the impermanent in utterances of the Theological Works.

Every little while we are told in the teachings of the Church what the essence of faith is, or what the essential

in Christian unity is, or in what the essential of worship consists, and what the essentials of the Church, that is, of the corporate spiritual life, are. It does not do to raise other truths or attitudes of the spirit to equal prestige. Still less should we take for doctrine what is not meant as

such and what by its nature cannot be doctrine, like a statement on the condition of the Scripture text. Swedenborg points out that the Bible becomes a closed book when every statement is regarded as doctrine. It must be that his own works are liable to the same disaster.

## World Peace

### A SYMPOSIUM

*In each Spring Number of THE NEW CHRISTIANITY we have been enabled by friends and acquaintances to offer a Symposium on some subject. A number of men and women, among them a minister or two, were asked to contribute to the present Symposium; and we present the earnest thoughts of those who responded.*

**B**OTH by events and by the trend of interest in this country, the subject of war and peace has been brought forward again most signally. Nations have resumed the armament race at an appalling pace; all Europe is uneasy; and in this country, by neutrality legislation and otherwise, efforts are being made to keep the United States from being drawn into further foreign conflict. As this is written, on the anniversary of our entrance into the World War twenty years ago, the Emergency Peace Campaign has begun a new phase, a No Foreign Wars Crusade. The objective of the campaign as a whole is to marshal our aggregate determination upon peace, with cooperation from all peace organizations and use of all techniques.

THE NEW CHRISTIANITY can hardly do other than stand upon the side of peace.

Peace among the nations of the earth is a part of the aspiration of the Christian religion, an ideal which hails from the earlier Testament of its Scriptures. There will be no realization of the order of society involved in the kingdom of God without that peace. That is plain from the Gospels and from the teachings of the New Church, and their respective but synonymous pictures of a Christian society.

Organized and thoughtful effort towards peace is really so recent that discouragement about the objective is premature. And yet there is discouragement, as well as the ever present cynicism. There is perplexity, too—plain perplexity over what can be done, if anything. In assembling this small Symposium we have come upon such perplexity and such discouragement among those to whom we turned for contributions to the Symposium, and who did not feel ready to speak.

Serious difficulties and problems every one admits there are; they will appear most truly, however, in discussion which looks to action towards peace. In any other setting they will look insuperable. The question is even raised whether the teachings of the Church do not give war some standing. Of a possible right in war as well as

wrong, and of a commendable self-sacrifice in war, those teachings do speak, when war there is; but they certainly do not urge war as a means of settling disputes. And if they speak as though wars must come, that is because they are aware of the persistent unregeneracy of each successive generation; but just as certainly their great hope is the progress of mankind's spiritual life against this unregeneracy. Only if we give up that larger hope, the winning of an increasing measure of the spiritual life, can we say the hope of peace must be forsaken. The spiritual life that now does exist, as well as the consciousness that war means economic catastrophe and the crash of civilization, all actively demand that we make determinedly and jointly for peace as fast and as firmly as we know how.

"Anybody that insists that 'war is inevitable' is preparing for war" (Abbé Ernest Dimnet).

W. F. W.

### FORCE OR LOVE?

Passages in the Bible and in Swedenborg's writings which imply the permanence of war on earth can be properly interpreted not as justifying acquiescence but only as recognizing the powerful hold of a major evil, against which man must constantly struggle—and with no less hope and faith than in the case of any other evil. If this is not true, Christianity is a delusion. We can no more keep our individual, national and international affairs in water-tight compartments than we can our business and private lives. Swedenborg tells us that "all religion has relation to life." If this means anything, it means *all* life.

In the material field, a strong case can be made for the impracticability of the so-called practical point of view about war, for the impossibility of effective isolation in the modern world, for the complete unsoundness of selfish "neutrality," and for the mockery of "preparedness" as insurance against war. But positive dominates negative, as spiritual dominates material. A more effective

tive contention is that the Christ-like solution is the only one worth working for. Swedenborg tells us that "it is not so difficult as many believe to enter the way of Heaven."

Duelling as a means of settling individual quarrels is practically obsolete. National duelling survives because it involves such a snarl of conflicting issues, political, economic and racial. But there is one way in which the snarl can be cut through—by love great enough for sacrifice. "Greater love hath no man than this, that a man lay down his life for his friends." Is this really unpractical? Those who insist on war as inevitable are apparently quite ready, if necessary, to lay down their lives and those of their families and friends for their country. It is evident that over the years the sacrifices involved by the war method are more and more staggering and the benefits increasingly doubtful. Is it too much, then, to ask that we abandon the principle of force and take the risk of trying the way of love?

Such a program, of course, reaches back inexorably into our individual lives. Effective work for world peace can hardly be expected from a family on the verge of divorce or from a Church split by doctrinal dissension. But to urge the slow pace of man's regeneration is counsel of despair. We underestimate the strength of the potential force of love in the world. Once mobilized, it will sweep aside objections and generate the faith that will move mountains.

There can be only one comfortable and consistent course for the Christian Church and its members. The Church stands above all for love and for the faith that it will work. In the issues of war and peace we have the choice of courses that look reluctantly toward Hell or hopefully toward Heaven. The almost forgotten Kellogg Pact was a step in the right direction. We know that the Lord fights evil with good; and so far as we are His followers, we can fight evil only in the same way. The risks may be great; but even if as great as on the old, familiar, tragic road, how can we hesitate when we believe that in this New Age, the Lord Himself has taken the field to uphold our hands?

RICHARD B. CARTER.

#### EDUCATING CHILDREN FOR PEACE

Ours is called a Christian nation, but it seems to me before we are Christian in truth as well as in name we must accept the standards of Christ. How clearly above the clamor of war His challenging voice calls: "Follow me," "I am the way, the truth and the life," "Resist not evil," "Love your enemies," "Turn the other cheek," "Pray . . . Thy kingdom come." Listening to His voice, one is spurred to be about His business of establishing peace on earth.

Educating children for peace would be a direct and effective method of approach to peace. Educate children to know the truth about the causes of war, its horror

and its aftermath; then youth the world over will rise up and demand that profit be taken out of war and Christ's way be applied to our problems.

When Christians make a united effort to overcome the anti-social trends in education there will be real hope of peace. Unbiased history must be taught in our schools. The millions of children seeing movies each week must not be exposed to adroit pictures making a thrilling adventure of war—but must be shown war as it is. Real war pictures or pictures taken in veteran hospitals a quarter of a century after the war could be effectively used to counteract the glamorous movies instilling nationalism, fear, race hatred and revenge. Christian workers should join hands with The National Congress of Parents and Teachers and other organizations which are making an effort to protect children from radio programs not in harmony with Christian ideals of peace. Scare headlines in our dailies foster misunderstanding and all too often present biased information.

I ask not for the Pollyanna type of pictures, broadcasts and headlines, for I am confident that aroused Christians could so use the movies, radio and press to disseminate the truth about war, that youth would be influenced to take a positive Christian stand for peace and good will. The naked truth about war is revolting but—the truth shall make us free.

ADELINE L. CLODFELTER.

#### PROPAGANDA FOR PEACE

There can be no question of the evil of modern war in the mind of a New Churchman or any other Christian. Some may believe that a supposed end justifies the means, or that war may be the lesser of two evils. But can we not so conduct our national life that we will not have to choose war at all, either as the lesser or, as I believe, the greater evil?

The fact that there are many conflicting plans for peace proves that there is no one cure-all for war in this stage of our history. Apparently the world is not yet ready for an international authority, but I believe we should work to develop an international spirit, and work for various proposals in this country, such as disarmament (hopeless though it may seem now!), neutrality legislation, taking the profits out of the armament industry, and so on. At least such plans keep the problem before the general public and give us something definite to work for, instead of giving up to the idea that we can do nothing to prevent another war.

To my mind, the reason we can not do more in carrying out most of the peace plans is that we have not prepared the ground enough for peace. My utopian suggestion is that we create a Department of Peace, financed by the money now intended for one or even two battleships. This Department would work through the schools, furnishing texts that would aid in the friendly understanding of other nations, and checking all texts for misrepresenta-

tions, of our own country as well as others. For we want to develop, not the "my country right or wrong" spirit of nationalism, but the highest type of intelligent and constructive patriotism. The Department would also try to counteract war propaganda in general by giving a true picture of events, and by distinguishing, as Wilson did, between the mass of peace-loving citizens, and the selfish power- or money-seeking few in every country.

However, I think we might accomplish more than a whole department could, if we could order more best-sellers on the order of *Gone with the Wind*. The amount of sympathy and understanding that this book has created for the South must be tremendous, and if we could learn to understand the point of view of other peoples in this pleasant fashion, I think we would much less easily be aroused to the necessary blind hate against them when the next war hysteria comes.

If we should become involved in another "righteous" war, we would unhesitatingly sacrifice our all for the cause. Why are we not willing to give up a little in this same unselfish spirit to *prevent* the senseless waste and horror which is modern war?

LYDIA CUTLER SCHRADER.

#### BUILDING NATIONAL INTEGRITY

*The Heart of the War*, by Julian K. Smyth, throws a searchlight on the crystal-clear and glowing truths of the New Church regarding the causes of the World War. Such illumination is helpful to an understanding of present international turmoil. The war brought to light the hidden disease of which humanity was smugly and dangerously unaware. But it did nothing to effect a cure. The "Lust for Power" was too widespread to be eliminated by operation. The disease still rages. But there is evidence that here and there it is "heading up." Dictators and would-be dictators definitely line up in opposition to great masses of people who wish to be at peace with their neighbors. The lines of cleavage are within, rather than between, national boundaries. This is a hopeful sign. Nations, like individuals, must conquer their own evils within themselves. Only so can they gather happily, as equals, around the council tables of the world with mutual understanding and respect.

This points the way to our part, as a nation, in the great drama. Nothing is more imperative than that our national house be put in order. The evils which brought Europe to her present plight are here in our midst. We have the dishonesty that condones patronage which leads to dictatorship. We have the selfishness that develops devastating greed. We have the laziness that shifts responsibility to those who do not work for the public good. We have the ignorance and indifference that permit dangerous usurpation of power. Not by neutrality laws, useful as they may prove, not by banner waving, though it stir enthusiasm, but only by difficult building of national integrity can the foundations of peace be laid.

If we sincerely do not want armed conflict we must meet the enemy vigorously, in personal, day-by-day encounter, in our homes, our schools, our workshops, in all our social and civic relationships. For necessary strength and guidance we must turn humbly to our Lord with the earnest prayer, "Thy will be done in earth, as it is in heaven."

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8.)

CLARA BROWNING GOODMAN.

#### POLITICAL AND ECONOMIC COOPERATION

In 1918 we finished a war which had been hailed as a "war to end war" and as a "war to make the world safe for democracy." On Palm Sunday, 1937, the first page of the pictorial section in my newspaper featured a gas-proof baby carriage complete with gas-masked nurse; and the news columns bore accounts of three powerful dictators. The truth is obvious, as intelligent minds have been observing for years—nobody wins a modern war.

It is a vicious, and unchristian defeatism, however, which asserts that the Great War was absolutely without value. It stimulated reactions which developed and strengthened (though they did not originate) what seem to me the two concepts—on the material plane and with their spiritual implications—most necessary for a lasting world peace, the concepts of political and economic cooperation in national and international affairs.

For political cooperation the theory of a league of nations was emphasized and given experimental application. In our own country ignorance, political sentimentality, and an insular tradition have tended to stifle the real achievements of the present League and the real possibilities of an improved League. Those who know world history and have carefully examined the work of the present League in relation to the staggering limitations imposed upon it, are thankful that the concept of a family of nations exists today to oppose in some measure the spirit of insane nationalism, and that this concept has taken a concrete form, however imperfect that form may be. If and when the League idea enjoys a wholehearted acceptance, Germany, for example, would as little think of invading France the sister state as Massachusetts thinks now of invading Maine the sister state.

For the concept of economic cooperation the Great War hastened a realization that the economic system which sprang from the industrial revolution of the eighteenth century and culminated in the four-year holocaust of the twentieth century needed scrapping or at least a thorough revision. Christians began to be aware of a fact which certain so-called "visionaries" had been trying to drive home long before 1914, namely that the old economic system did not engender the spirit of Christianity. Many of them now believe (as I, for my small part, do) that a form of moderate, evolutionary

socialism (Would that there were space to show that this kind of socialism does not sacrifice true individualism but guarantees it!) contains inherently and most completely the Christian spirit.

In such an economic order, the threats of a Mussolini, a Stalin, or a Hitler (who survive chiefly because of the present economic chaos) would not be possible, and the great masses of people would see clearly the utter futility of more war.

It is tragic that the acknowledgment of these two vital concepts of political and economic cooperation and that attempts to realize them along the lines suggested are often blocked by the belief that they are mere shadowy ideals which an unchanging human nature can never hope to attain. Judging from the inertia shown, this belief is all too prevalent among churchmen. But does not the sincere Christian assent to the possibility of the regeneration of the individual life? How then can he in honesty deny the possibility of the regeneration of the group life? Perhaps the modern church can judge its own vitality by the number of its members who are in the vanguard of the forces supporting these two powerful cooperative principles for peace.

R. LAWRENCE CAPON.

#### CITIZENS OF THE WORLD

"They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Could we have any clearer instruction as to our conduct one to another? Peace, forgiveness, loving charity are the essence of all the Lord's teachings. All mention of war and fighting is always as a triumph of good over evil. He recognized the national duty as distinct from the spiritual when He said (even to a captive people): "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Personal regeneration requires the subduing of greed, self-seeking and all forms of selfishness. Nothing that puts us ahead at the expense of another person or nation is honorable.

National or social regeneration requires that justice be established between men and nations. As the combined organs of our body make a complete human being, so the combination of nations makes a complete political body. Call it what you will, World Court or League of Nations, its purpose is justice and equity in the world.

To bring this about successfully, there must be an underlying spiritual realization of the love of the neighbor.

And why do nations go to war? To secure exclusive control of natural resources. Extreme nationalism develops aggressiveness and "a chip on the shoulder" attitude. The slogan "America first" is absolutely unchristian. As our country is the larger neighbor, so is the world in the still broader sense the neighbor. We should be citizens of the world in thought and feeling. The

manufacture and control of all armaments and war necessities of all kinds should rest only with the government, thus eliminating all personal profits.

Another great cause of national jealousy is trade. Every nation wants it for its own people. Trade is the life blood of a country. Stop it and depression follows. Free trade, the world over, would be a long step toward world peace.

MABEL VALENTINE SWINNEY.

#### CHERISHING THE IDEAL OF PEACE

Four steel knitting-needles caught the light of the sun as they were flashed to and fro while releasing and taking on stitches. A pair of khaki-colored woolen socks were in the making, to be worn by a soldier. I was only a child when the great World War was being fought, but I can still remember sitting by the window in the afternoon and earnestly knitting not only the socks but thoughts of hatred for the enemy as well.

Now, when I look back on the scene, this thought comes to me: the warm sun (of the Lord's love) was shining even though the cold steel was busily engaged in contradicting His commandments.

It is not of Divine Providence that wars take place; but still they cannot but be permitted. When the love of men is of such a nature that it seeks dominion over all, or wants to possess the wealth of the world, then this love cannot be kept in bondage, for it is according to Divine Providence that every one be allowed to act in freedom, and war results. Therefore, if the love of men is not averse to a life of Christian charity, wars will cease.

"Peace on earth, good will toward men." Thus spake the angels on that glorious night when the Lord made His coming into a world corrupt with sin. His coming into the hearts of men is the only way that peace can be procured. Let us then, as New Churchmen, cherish the ideal of peace among nations. We have the tools required, the truths of His Second Coming, to dig out the lusts and greeds that are the causes of this destructive evil. Let us endeavor to live these truths, to spread these truths, and then nations "shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

JULIA C. GUNTHER.

#### FRIENDLY SPIRIT AND GROUP ACTION

An instructor in economics, anxious to have his students realize the magnitude of the problems they were vaguely comprehending, asked, "How high can you think and have a real understanding of value?" The answer was not difficult while the figures were low, but how was I, as a member of that class, qualified to judge the worth of a public utility?

The problem of world peace is equally bewildering

when the complexities of the international situation are seen as paths in a maze, leading nowhere, and I cherish memories of childhood when children of foreign lands lived with me in books. They were so admirable with charm and friendliness as I saw them in bright colors that I wonder how I could have said to the forlorn Josephine, in a burst of war-time patriotic fervor, "I hate Germans and could kill them all!" With a meekness that amazed me, she asked if I would spare her and then her brother Karl and her parents. How fortunate the world would be if suspicion and prejudice were dissipated as quickly as my intolerance vanished at that moment!

The individual's recognition of his neighbor has so little effect on the policy of the state in most instances that it is necessary to act through a group. I believe the aims of the International Peace Campaign, recently granted funds by the Nobel Committee, are those which will give fairness to each nation. Particularly will the establishment, within the framework of the League of Nations, of effective machinery for remedying international conditions which might lead to war be far more valuable than a determination to maintain neutrality without endeavoring to provide opportunity for all countries to live without reliance on force.

As civil authorities gain more perfect governments and use sincere efforts to help one another, uniting against falsities without considering the advantage they might win from war, there will be equal freedom for all people and influx from the spiritual world will be unhampered by the evils which now exist.

A. HELENA HANSON.

#### NATIONAL DEEDS OF NEIGHBORLINESS

The time when "nation shall not lift up sword against nation and when they shall not learn war any more" seems further off than ever. The progress made during the last century in substituting arbitration for war has been interrupted. Though our country helped to win the World War by making it a "war to end war," it refused to cooperate with the agencies established to maintain peace. Thus the League and the Court were rendered impotent in any major crisis.

We, wealthy and secure, began pressing our impoverished and threatened Allies for payment of the war debts. We forgot that the spending of this money saved the lives of thousands of our soldiers and that our ever increasing tariffs made payment impossible. Of what use to us was more gold to bury in Kentucky! Today the cry is for peace at any price—even of complete non-intercourse with belligerents and abandonment of our own citizens abroad. We think we will preserve our own skins. May not such a policy of isolation play into the hands of some dictator bent on destroying the last vestiges of liberty in Europe?

Why recall this policy of national selfishness? Because so many of us think we, only, are peaceful, while

it is the other nations that are wicked and warlike. After all, real peace can be maintained only by establishing friendly relations—by really being a good neighbor. That is the way peace is maintained among individuals—not by walling oneself in his house and refusing to cooperate for the common good, but by actually doing his part in society and by fair and generous dealings with his neighbors.

Let us stop crying "Peace! Peace!" and get down to deeds of neighborliness—join in the peace organizations; send civilians and not admirals to naval limitation conferences; reduce our tariffs—be willing to sacrifice a little trade for peace rather than sacrifice all foreign trade after war starts; forget our international hatreds, increase friendly intercourse with all peoples. Then the day foretold by Isaiah and Micah might be a little nearer at hand.

WILLIAM W. CUTLER.

#### EVERY ONE CAN HELP!

A vision of a world at peace! Is it so impossible? We have many seemingly magical things in this world of ours. A hundred years ago they were as little dreamed of as universal peace. The Empire State Building, soaring heavenwards—who could have imagined that in the year 1837? Or the *Queen Mary*—a veritable floating city! And every day there are radio miracles, which we take quite calmly for granted—and even complain when there is static. Think of hearing the voice of Big Ben across so many miles of ocean! In such a world of wonders, why should the goal of universal peace seem so remote?

Since men have the intellect, ingenuity and perseverance to accomplish so much with nature's potentialities, it is strange that they find it so difficult to live together amicably. Instead, they think they want something which belongs to some other country, or possibly they feel that their national honor has been insulted, or even that they must belligerently protect some property in distant lands. Is mere property more important than human lives—especially young lives which could do so much to develop and enrich their own country and the whole world, if they were not snuffed out by some untimely war?

There are plenty of ways in which the individual can prove his own courage, if that is what may be desired. How about experimentation to advance the prevention and cure of disease? Here indeed is opportunity to give one's life for a high cause! How about exploration of unknown parts of the globe? And how about aviation and all it has to offer in the way of adventure and risk? How about aiding in the effort to wipe out crime, which is so prevalent and so threatening to our civilization? There are many thrilling ways in which youth can offer its life for the betterment not only of its own country but of the world as a whole, instead of sacrificing itself through mistaken ideas of the glory of warfare.

Every person who is steadfast in his purpose to renounce war and to take no part in future wars can be a help towards reaching the goal, towards fulfilling the vision of universal peace. Every person hinders who says waveringly to himself, "What does it matter what I do? I am only a lone individual, whose personal doings are lost in a vast country. I'd better do what the rest of the crowd do—I might get myself into trouble otherwise!" There is so much bewilderment and confused thinking in these uncertain times that every person who can stand firmly and think calmly during excitement, when the air seems thick with war-scares and talk of "rallying to the colors,"—every person, I say, who has steadfastness of purpose and breadth of outlook in surveying a troubled world, and who keeps clearly before him the vision of the world at peace as a fulfilment of God's plan, is a source of strength and encouragement to his weaker or doubting fellows.

ELISABETH RANDALL.

#### NON-VIOLENCE

To me it is self-evident that the Church should advance the ideal of international peace. But I feel that the voice of the Church for peace will carry little conviction until men are sure that the churches *as churches* are forever through with helping governments wage war. Aside from this there may be potent influences for peace within the Church, but these will fall short of being the corporate witness of the Church itself.

The whole question of establishing peace is complicated by the fact that what we call "peace" (the quiet time between wars) is essentially not peace at all. There comes to mind the statement by Richard B. Gregg, "War is the crisis of our kind of peace"; and a similar statement by the Spanish writer Salvador de Madariaga, "Strictly speaking, we are permanently at war." These statements are quite in line with that analysis which regards our present social order as virtually a state of war, whose logical manifestations are actual wars, civil and international. I therefore believe that any constructive plan for maintaining peace must look toward the non-violent doing away with the economic practices and social relationships which are peculiar to modern capitalism.

It is evident that Swedenborg was not himself a strict pacifist and that he did not specifically foresee a warless world. But that does not absolve us of responsibility in forming our own decisions in that developing age whose beginnings were seen by Swedenborg.

Modern war is a phenomenon of its own kind. A recent book by Bertrand Russell develops the fact that whereas, up to the close of the nineteenth century, successful armed resistance of democracies against dictatorships was possible, it is possible no longer. What defense is possible? Well, such a book as Gregg's *The Power of Non-Violence* emphasizes the growing realism of pacificism. The non-violent technique is an inclusive thing. It trains for a

fearless methodology and also aims to deepen the inner life. Non-violent resistance has already won many impressive victories. Those who commit themselves to its spirit and method are doing their bit toward peace on earth.

EARL C. HAMILTON.

#### HONORING THE DEAD

We say they are all dead—the boys and the men who fell on the field of battle. They gave their lives for their country, and we gather to honor them, to honor the dead.

That is a strange expression, though, presumably, we know what we mean by it. If not, then where is the honor? Strictly speaking we cannot honor the dead; they are no longer here to receive the homage paid to them. On the other hand, if they still live, they have already entered into their reward. As they lived and died here, so do they continue to live now. If they made the great sacrifice for the flag, or in the true spirit of service to their country, that spirit is not touched by death. It is the undying spirit of Christianity: "Greater love hath no man than this, that a man lay down his life for his friends." That great love is heaven. It survives the death of the body, and introduces man into a life of service in the spiritual world in an environment superior to anything this world can offer.

How then can we honor the dead? We admit that we dishonor them when we prove ourselves unworthy of the sacrifice which they made for our sakes. We dishonor them if we are unwilling to make the same sacrifice for our country when justly called upon to do so. Our words are empty words, unless they measure up to that standard.

Unfortunately, we are too prone to think that the only call for sacrificing our lives for our country is in time of war. For thousands of years the world has never been free from war, or from the fear of war. No one knows when it may break out, or where, or how many nations may be involved in it. We may hold ourselves ready to answer the call when it comes. But, the call to arms is not the only occasion that offers an opportunity to sacrifice life for our country. Far from it.

Our country has its enemies within, as well as without—enemies that threaten to destroy everything that we hold to be most precious. They are the evils that break up our homes, evils that dislocate business, evils that debase politics. These are the foes of our own household, against whom we are called upon to wage perpetual warfare. Of all these evils that attack our country from within, two in particular are mainly responsible for open warfare between the nations of the world today. These two evils are greed and hatred. They stand forth in their nakedness in the first recorded murder. Cain killed Abel his brother. He begrudged the preference accorded to Abel's offering, and slew him when they entered into an argument about it in the field. From

that time onward throughout history, greed and hatred have been at the bottom of interminable quarrels, feuds, and wars between families, and tribes and nations, with loss of life and property beyond all computation.

The power of the law to a large extent controls very much disorder in society, that would otherwise destroy civilization. We move about in general with a feeling of comparative safety under the protection of the law. But no power on earth at present is able to control international warfare, or put a stop to it. And why? Because the love of money or property and racial hatreds are stronger than the love of the neighbor and the love of God. International warfare cannot therefore be stopped until human rights are regarded as immeasurably more sacred than property rights in all our personal relationships, and hatred gives place to the only love that can master it—God's love.

In the great war one of our slogans was, "This is a war to end war." This surely was a commendable war-cry, and we well believe that it furnished a worthy motive for which our boys sacrificed their lives. Probably we cannot assign any greater cause for which they

died—to drive home to every one the utter futility of war. Both victor and vanquished suffer from it. And there is no issue between man and man, or nation and nation, that cannot some day be settled to the better advantage of every one without recourse to the arbitrament of war.

When we sent our boys to the front with the hope that they were fighting to make an end of war, did we mean it? We have had, and still have, ample opportunity to prove that we meant what we said. The battle cry to stop the cause of war is ever present with us, to put an end to our inordinate lust for wealth, and to the hatred of our fellow men. Few days pass without evidence of these enemies within, influencing our thoughts and actions too in our contacts with others in the home, or market place, or social gathering. As we learn to meet these enemies here in our very midst, and rout them, we do more to end war than all the armaments in the world. For we are then removing the cause of all wars. Whatever we may accomplish toward this end in our lifetime is a worthy sacrifice in the cause of world peace, and due honor to all who gave their lives for their country.

LOUIS G. HOECK.

---

## THE SINS OF THE WORLD

Extinguished the funeral pyres  
That burned in a darkened age;  
When Joan and Huss and Servetus  
Were victims of furious rage—  
When the hatred of theologians  
Was giv'n its fullest display!

O Lamb of God, thou hast taken  
That sin of the world away.

No longer the shriek of the tortured  
Soars up to the smoke-grimed arch  
Of the Inquisition's chambers  
That long delayed the march  
Of humanity's upward progress,  
A progress it tried to stay.

O Lamb of God, thou hast taken  
That sin of the world away.

The days of the epidemic,  
Of plague and of scourge and of dread,  
When the number of living sufficed not  
To bury the hosts of the dead—  
They are gone, and the children of Science  
Will lift up their hands and will say

"O Lamb of God, thou hast taken  
These sins of the world away."

And now, O our Father in heav'n,  
A war-weary world comes to Thee,  
And lifts up in supplication  
Its hands in humility.  
O Prince of Peace, we are weary  
Of the war-god's relentless sway.

O Lamb of God, take thou also  
This sin of the world away.

ADOLPH ROEDER.

# The Organ in the Church Service

ROLLO F. MAITLAND

AT a dinner of the Philadelphia Music Teachers' Association a number of years ago, a prominent Protestant Episcopal clergyman, in discussing church music, said he regarded the organ as a necessary evil in the church. This may have been a reflection of the attitude of his choirmaster, who did not lay claim to being a great organist but who was a very fine choral conductor, laying great stress on the unaccompanied choral music of the Italians of the late sixteenth century and the modern Russians, drawing his anthem repertoire largely from those sources.

Perhaps the writer, having devoted the greater part of his life to the study of the "King of Instruments" and the playing of it in church, may not be qualified to give an unbiased opinion on this attitude, which would keep the organ out of church if possible. We shall ask the reader to judge for himself.

Many persons have the idea that the organ has always been associated primarily with the church and its worship. We are familiar with the command in Psalm cl to "praise the Lord with stringed instruments and organs." Also certain ancient writings mention an instrument which stood in the Temple at Jerusalem. But history seems to show that organs—even instruments consisting of pipes blown by bellows rather than by the breath of the performer as was the supposed *Syrinx*, or "Pan Pipes"—were in use in pagan circuses and places of entertainment several centuries before their introduction into the church. In Job xxi. 12, Job says, referring to the wicked: "They take the timbrel and harp, and rejoice at the sound of the organ." One of the first organs of which any definite record exists was that built by Ctesibius, a barber of Alexandria, about 200 B.C.

The first mention of the use of organs in churches was by Julianus, a Spanish bishop living about A.D. 450, who referred to their existence in his dominion. In 666 Pope Vitalian of Rome introduced them to improve the singing of his congregations. Even though the organs of that time were very crude affairs compared with the magnificent instruments of today, they must have had something of the sonority and grandeur of tone which makes the organ different from any other musical instrument. It was probably this difference which led to its introduction and its continued use in the church service.

The subject of the organ and its use in religious services was most ably presented last June in an address given by Warren D. Allen, director of music and organist of the Memorial Church, Leland Stanford University, at a convention of the Pacific Coast Organists' Association, held in San Francisco. I wish to quote at some length from the address as printed in *The Diapason*:

"We do not yet have any scholarly studies which explain

the absence of the organ in the Greek Church and its presence in the Roman. . . .

"In the history of the early Christian church the organ may have been in disrepute because of its association with pagan circuses and immoral practices. But that does not explain the permanent banishment of organs and organists in the Eastern church, and their increasing importance in the Western. Extensive reading of early history of music (all of which seems to have been written in Western, not Eastern Christendom), offers a clue, if not a solution. This hypothesis, suggested as a working basis for future studies on the subject, may be stated as follows: Instrumental music in general—organ music in particular—has flourished and come to its highest development in religious music in countries where the church has been closely in touch with the people; in communities where the popular participation in Divine worship has reflected democratic, communal tendencies in society.

"The reverse side of this hypothesis might be stated as follows: When church music tends to become the prerogative of a specially trained priestly class which imposes its will upon the people, such a theocracy frowns upon instruments in church, and the forms of church music come to be more fixed than in communities where instruments are used. Our theory need not go so far as to conclude that the recent downfall of the Greek Church in Russia is due to the repression of instrumental music in religion. But this Greek Orthodox Church, with its purely vocal music, did certainly offer another instance of the general repression practiced by an ecclesiastical power linked with an autocratic ruling class. Even in the Roman Church the prejudice against the instruments was strong, thanks to the old associations of instruments with pagan rites."

The quotation is interrupted to draw attention to an interesting item in connection with the last statement. It is said that Pope Vitalian, mentioned above as having introduced the organ into his services to improve congregational singing, later abolished the singing of the congregation, replacing it with that of canonical singers.

"But," continues Mr. Allen, "there seem to have been two powerful factors which operated in favor of the toleration and promotion of instrumental music in the religious service. In the first place, people love instruments, and folk traditions forced instruments into the church; in the second place many clerical authorities found historical justification for them in Holy Writ itself. Both of these factors, one outside and the other inside the church, were products of the early Renaissance. It is probably true that plainsong was sung with very little accompaniment in the early days of the church, but to state that no instruments were ever allowed for over a

thousand years is merely one of the wild and unsubstantiated guesses too common among historians. Recent research now reveals that a magnificent art of choral music, with many instruments, was in full bloom in Paris in the great Gothic period—the thirteenth century. While the cathedrals were being built, in a great wave of religious enthusiasm, people brought their instruments (all kinds of them) to the church in order to ‘make a joyful noise unto the Lord.’ The cathedral not merely was open for services on Sunday, but was the general meeting-place throughout the week for every member of an ideally communistic society.

“In the fourteenth century development of the *Ars nova* in Italy not only permitted, but demanded extensive use of instruments. The organ came into extensive use in the fifteenth and sixteenth centuries, and by the nineteenth century it was the common background for choral music in Venice, Spain, Germany, and elsewhere. As organs grew in size they came to be fewer in number. But even today French churches demand two organs as standard equipment. The organ does seem to have resulted from the various small instruments which it displaced and gradually imitated.

“The modern craze for unaccompanied singing has been spurred by the mistaken belief that all Renaissance polyphonic music was unaccompanied. Hugo Leichtentritt exploded that notion over thirty years ago in his studies of old paintings. The closer we get to the seat of clerical authority, especially when it is bound up with the state, the stronger we find the prejudice against instruments in church. When Calvin established his theocracy in Geneva, instruments of all kinds were banned from the church, and the prejudice against them was nowhere more ruthlessly demonstrated than under the Puritan commonwealth a century later. Old New England and many another American community ruled by the cloth installed instruments in church against fierce opposition.

“The facts are, simply, that in the entire history of the Western Church there have been two factions. One, contending that God-given vocal music was prior to all artificial, man-made instruments, maintained that song, and only song, was acceptable in the sight of God. Even this faction would permit the enjoyment of instruments for secular purposes, but not in church. The second faction, believing that God wants his creatures to enjoy all the good things of life, found justification for instruments in Genesis. . . .

“The first histories of music, in the late sixteenth and seventeenth centuries, all found places for both kinds of music, for these histories were written in communities where both sacred and secular music was actively promoted. It is even safe to say that the greatest advances in sacred and secular music have been made when individual musicians have been interested and active in both fields and when the border line between the two has been difficult to draw. Stagnation seems to set in when one dominates the other, when church musicians live as a class

apart from the rest of musical society, and ‘sacred’ and ‘secular’ music come to be so rigidly classified that ‘never the twain shall meet.’ In short, advocacy of ‘pure’ sacred music usually puts severe restrictions or complete ban upon instruments in church; the degree to which instruments are used in church seems to be in direct ratio to the influence of popular elements in the service. . . .

“The organ’s popularity as a church instrument undoubtedly is due to the fact that it is a mechanical aggregation of singing voices. . . . But not only the organ in the days when church going was not merely a folkway, but a vital event, but lutes and viols, violins and basses, trumpets and trombones, oboes and bassoons added to the joyful noise. If history teaches us any lessons it suggests that the revival of the church orchestra may be one means of restoring vitality to jaded Protestantism, at least.”

It would seem from the above that the organ has played a very important part in religious services through the centuries; that it has been and is much more than the “necessary evil” as indicated by the clergyman of whom we first spoke. Even the financial and material aspects of the situation may be considered. During the recent depression the business of organ building as well as the salaries of organists in churches suffered a considerable reduction; but with the present trend toward normal conditions, organ builders report an increasing activity, and we are hearing less of the reduction in the salaries of organists.

Perhaps the most important function of the organ in the church service—the one receiving the most consideration in the above excerpt—is that of accompanying the congregation in the singing of hymns, and the choir in the singing of anthems and responses. Where congregational singing is an important part of a church service—and I believe that it should be a very important part of every church service—the organ has come to be indispensable. The Puritans and some other sects did get along without it, but it would be difficult to do so now. To play hymns adequately for congregational singing the organist should possess a very keen sense of rhythmic vitality. The organ should be made to *lead* rather than to *accompany* the singing of hymns. This does not mean that the organist should use so much volume or choose combinations of stops that will “drown out” the congregation; he should use just enough volume to give a good balance of tone, and should have the feeling of “boosting” or “buoying up,” rather than pulling the congregation along. This is accomplished by the organist’s sense of rhythm, and by his choosing combinations of stops producing a full, sonorous effect, rather than the too shrill effect, so often heard these days, produced by an over-use of what are technically called “mixtures.”

A word may be written here about the introduction or “playing over” of hymns. In this matter the organist, choir and congregation all have a responsibility. The organist’s part is to play over the tune, or a portion of it, in the exact time that it is to be sung; the part of the choir

and congregation is to listen carefully to this playing, thus obtaining the feeling for the rhythm of the hymn and obviating the tendency to drag the time.

In some churches the congregations are taking a more and more active part in the singing of responses, also in the chanting of selections from the Psalms, instead of delegating the choir to perform for them this part of the worship, as has been the case in many churches for centuries. To digress for a moment, the functions of the choir are, first, to *lead* in the singing of hymns and responses; second, to contribute to the uplift and inspiration of the service by rendering in as artistic a manner as possible any music that will fulfil this requirement.

Occasionally some very inspiring effects are produced by having certain portions of responses or chants, also certain stanzas or portions of stanzas of hymns, sung without accompaniment. This brings us again to the matter of *a capella* or unaccompanied singing. I once heard a record of a certain Gregorian chant sung unaccompanied by the monks of Solesmes, France, and another record of the same chant sung by a choir with the organ. The first record was certainly the more artistic and seemed to possess more religious fervor. But the Solesmes singers were highly trained. Such a procedure would not be practical where a congregation of any size would participate, except as above noted.

There is at present a great vogue for unaccompanied singing. There are very many compositions of great beauty which have been designed by their composers to be sung unaccompanied. Many choral bodies specialize in this art, some of them making extensive tours. Choir schools have sprung into existence, also specializing along this line. But it seems to the writer that we are going somewhat to extremes. The purpose of all church music should be to aid in worship; nothing should be there for its own sake alone. As Mr. Allen very succinctly puts it in an early portion of his address, "*A capella* singing is one interesting phase, but like any one phase, can be and often is overdone. The objectionable features of performance for technique's sake, or for the sake of effect, may be just as bad with a disciplined *a capella* choir as they ever were with the solo quartet, or the 'show-off' organist. Let us strive for a balanced regimen."

There is a beautiful atmosphere of mysticism and devotion about the music of Palestrina and others of that early period, also the modern Russians—Gratchaninoff, Archangelsky, Tchaikowsky, and others, that make this music very desirable in a service. But why should we ban some of the works of composers like Bach, Handel, Haydn, Mozart, Beethoven, Mendelssohn, and Brahms, wherein the climaxes of the sonority and grandeur of combined voices and instruments—either organ or orchestra or both—lead the soul to the most sublime heights possible to attain in this present state of existence? The writer questions whether any *a capella* music is capable of producing thrilling effects like the opening of the *Kyrie* of Bach's *B minor Mass*, the last part of "The Heavens are

Telling" from Haydn's *Creation*, or passages from the Mozart and Brahms *Requiems*, to mention but a few of the many great religious compositions of the great masters.

It is not known definitely when the organ was used first alone in the church service. Judging from the quantity of music designed especially for the organ which has been preserved for us through the centuries, and judging by what musical historians have recorded about the composers of this music, the organ has been played "solo-wise" in the church for at least three hundred years, probably much longer.

The opportunities for the use of the organ alone vary greatly with the forms of service. Its most important use has been to supplement the choir in enriching and beautifying the service. In the cathedrals and larger churches in France and in the great Westminster Roman Catholic Cathedral in London, the choir is stationed in the east end near the altar, and a small organ is used to accompany them, while the large "Grand Organ" is situated in the west gallery over the front entrance. To the player on this instrument is intrusted the task of the artistic embellishment of the service. In the interludes or organ responses to the several "versets" of *Kyrie Eleison*, Psalm, or Cantic, also in the performance of great organ masterpieces during the offertory and other points in the liturgy (the offertory taking more time in those large edifices than in the smaller ones in this country), opportunity is given in the solo field of organ playing that is little known in Protestant churches in America.

An indication of how one great American organist used his instrument is contained in a statement made by a friend in regard to Dr. David D. Wood, for forty-six years organist of St. Stephen's Protestant Episcopal Church, Philadelphia: "The moment Mr. Wood touches the first pedal note of the organ you feel you are in the house of God." Dr. Elwood Worcester, for nine years rector of St. Stephen's, has this to say about Dr. Wood's playing, in his book *Life's Adventure*: "During the communion office Mr. Wood always extemporized reverently, unobtrusively, airs and chords not of this earth. During all these years, whenever I have celebrated the Sacrament, these melodies have fallen on my ear like voices from another world. Mr. Wood possessed, beyond other men, an element of solemnity, of high seriousness, which made his playing religious."

No more than this need be said, in general, of the relation of organ music to the church service. As before stated, opportunities for the use of the organ vary greatly with the forms of service. A few details may be mentioned. Let us consider first the prelude. Instead of serving merely to drown the hum of conversation, the prelude should create an atmosphere of devotion and meditation. Here again the congregation has an important part. The members should realize that this is not the time to greet friends they may not have seen for a week; the Lord should come first in their minds, the time to

greet neighbors is after the service is over. The music should be quiet and tranquil in character, except on festal occasions, when the joy may be reflected in the prelude. If the prelude is followed by a processional hymn, the members of the choir should be in their proper places in plenty of time and should be ready when the organist has modulated to the key of the hymn.

In the church where the writer is organist the anthem is followed by the reading of the first Scripture lesson. It is the organist's custom to play softly, usually improvising on the theme of the anthem just sung, while the pastor proceeds from the chancel to the reading-desk. The music for the offertory in this church is an organ number, the organist playing as much of a given selection as he sees fit; then he gives a signal and the ushers come forward while the organist improvises, again along the strain of the selection just played; he keeps this up very softly during

the presentation, then modulates into the key of the next hymn while the ushers are resuming their seats. Very soft music is also used during the benediction, modulating into the key of the *Nunc Dimittis*, which is sung as a recessional. The organist should never break suddenly into a loud postlude, but work up the volume of tone gradually.

The ability to improvise is almost a necessity to an organist who wishes to embellish the service, and if he is alive to his responsibilities he will find opportunities even in the less liturgical services to lead his congregation into states of contemplation and uplift which will enrich their religious experience. All should be done in the same spirit as that of the greatest master of music for all time, Johann Sebastian Bach, who said, "I have always striven to make the improvement of church music to the honor of God my aim."

## The Human Side of the Bible

WILLIAM F. WUNSCH

WHATEVER more the Bible is, it is also the product of human life and experience. If we think of it as having originated in some artificial way, apart from human life, we then and there contribute to the difficulty, which so many people have, of relating the Bible to the questions of life. But if we realize how it sprang from life in the first place, we shall more easily see that it has to do with our common lot now and always. In these brief quarter-hours,\* will you look about in its pages with me, and consider with me the humanness of this great Book?

As you see, I am not thinking only that the Bible is full of the commonplaces of life—of birth and death, of marriage and the desire to earn a place in society, of our ordinary woes and joys. It is full of these commonplaces, and some people seem to think that that detracts from it. That is hardly so; the commonplaces of life are gathered up into one of the most luminous movements of the spirit in the history of the race—the most luminous, if we recall that it culminated in Him who is the Light of the world. The common event and the most familiar furniture of human existence do appear in the Bible's pages. In New Testament and in Old, the talk is of ordinary things. The Christ taught from what we see all about us.

He spoke of lilies, vines and corn,  
The sparrow and the raven,  
And words so natural yet so wise  
Were on men's hearts engraven.  
And yeast and bread and flax and cloth  
And eggs and fish and candles—  
See how the most familiar word  
He most divinely handles.

Still, it is not merely these commonplaces which we have in mind, under the title, "The Bible's Human Side." Nor yet is it the fact that in the Bible the imperfections of its characters are not glossed over. There have been readers who thought that in these pages only holy characters could be found—or should be found. But we of a critical day know it is not so. We meet human beings there with all the usual frailties, as well as rare and lofty souls, and that One Perfect Life. We find folks in these pages who are moved by envy, and by the desire to outwit the next man, by hatred, and by passion—all the traits which the spirit of religion tries age after age to tame and banish in the individual. Would the Bible help us much if it did not see human nature as it is, and deal with it as it comes? Yet it is not principally that, either, that we have in mind in thinking this morning of the Bible's human side.

I should like to begin with you more nearly at the beginning. Humanness entered these pages in an intimate way, and is lodged there securely. It is there because the books of the Bible grew up out of human experience and living.

Consider the best loved and the best known book in the Old Testament—(need I say?) the Psalms. They are the songs of people who felt all the emotions of the religiously stirred soul. There is aspiration, and hope, and despair, the sense of weakness, and the triumphant salute of strength from the Unseen—all the feelings with which the human heart can be touched, and they are given a rare lyrical utterance. The Psalms served as the devotional book of one epoch—the Old Testament age. Then, so deeply rooted were they in human experience, they were

\*This was the first of a series of radio talks given from New York in 1936.

adopted by Christians as *their* devotional book, and they have been serving a second religious epoch. Christians could not write another devotional book to match the Psalms. They felt no need to do so. At least, the attempt was not made. Here were songs, varied in form and in content, which had universal appeal. For they came from the heart, and they persist in speaking to the heart. Here indeed *is* the human heart, swept by the fingers of Him who made it. It is the deep origin of it in human experience which has planted an inevitable human side in the Bible.

Or consider the historical narrative which starts in the first book, Genesis, and sweeps on into the two books of Kings. No such frank, purposeful story of another people's history was ever written. Nine books (or eleven, if we count the double books separately) record the history of over a thousand years. But we do not know the names of the authors of most of these books. Why? The books are in such large part the long product of the people's life. The people had long been singing songs—songs of work and of battle; they had long been explaining religious customs and the names of sacred places; at the fireside and from generation to generation they had been telling stories of their heroes and forebears; in the desert and in the settled land they had formulated laws to meet changing conditions; the state had kept its annals and the temple its records; and all that they as a people had thought and treasured, went finally into a consecutive story. The story was revised and rewritten in the light of successive periods; all that had happened, was seen in a changing light as the days went on. And more happened. Eventually this supreme historical narrative, extending through the first nine books of the Bible, grew to the proportions it now has. The books *should* be anonymous. And for this good reason—not just because we cannot find the names of any especial authors. Names would be misnomers. So definitely was this part of the Bible a product of the life of the people, a deposit of their history, a reflection of their experience.

Perhaps we grasp this fact better—that the Bible sprang from life—if we take for illustration a shorter piece of Scripture. Let us turn to a fairly brief book, the prophecy of Hosea. I choose this book deliberately, I grant you, and not in the orthodox fashion, "at random," because it

is an unusually good illustration of the fact that the Bible, whatever more it is, is a product, too, of human life and experience.

Hosea, who was one of the early prophets in Northern Israel, married, unlike the later Jeremiah. There was something about Jeremiah's mission which put marriage out of the question for him,—of that another time. But the most significant thing which Hosea was ever inspired to say, came of his marriage. Marriage was in the scheme of things for him. Yet it was not. Not at least a happy marriage. For his wife was disloyal to him. It horrified him. It broke his heart. But it did not put an end to his love for her. To his own wonder, his love for his wife persisted, and remained powerful and absorbing. He hoped one day to win her back to him and to a happy allegiance again. Years went by. One day he caught sight of her, a creature who melted his heart, so pathetic had she become. He took her back. Then as before, the love he felt for her, a love that would not let her go, filled him with wonder. It was a love not only strong, but it sought her well-being. And this young prophet, who had been pretty stern in his utterances about his people and their disloyalties, began to ask himself a question. Was God's love for His people of this amazing quality, by any chance? Did God's love have this compassion, this redeeming urgency? Or did he, Hosea, outdo God? That was not likely, he concluded. There must be such a love in the heart of God. Hosea might have used the words which Browning has put into the mouth of a different Bible character:

Do I find love so full in my nature, God's ultimate gift,  
That I doubt his own love can compete with it? Here,  
the parts shift?

Here the creature surpass the Creator . . .?

There came from Hosea the first utterance in history, at least with such clarity and power, of the unwearying love of the Infinite Being for His creatures. Israel had been disloyal to God, but God must pursue His people with a love only faintly emulated in Hosea's yearning over his lost wife. Nothing was merely handed to this young prophet to say—his insight was wrung out of him by his experience.

The Bible sprang up, the product in this definite way of human life and experience.

# Garments of Holiness

OTHMAR TOBISCH

THE "barbarians" wore skins of animals. The civilized world of antiquity knew linen as the best fabric.

Until not so very long ago garments were made in the home. Little interest was shown as to style or material. But with a changing mental attitude, mankind developed the arts of weaving and coloring, and gradually new materials were used.

Today, garments are greatly diversified. Every one of us possesses several types of clothes: for doing work in the home, in the garden, in the office; for going camping, for visiting, for formal appearance. There are professional garments for the physician, the mechanic, the sailor, the soldier, the priest, and others. However, it was not always so. It seems that when mankind's thoughts were simple and undiversified his garments were few and simple. Even today primitive people have scanty clothing, or only one kind of clothing.

Perhaps the original departure from the primitive covering that man wore day in and day out, was his adornment when he prepared to worship the Deity. He felt that he had to change his outward looks because he was changing his state of mind from thoughts of self to thoughts of God. When this change took place in his soul, he wanted it expressed in his covering. No doubt, the deep reason for this was that there is a correspondential relation between the garments of man and the "coverings" of his mind, his spiritual garments.

The idea of a covering as a means of protection is generally accepted. We protect ourselves from the winter's cold by heavy clothes; especially desirable are those made of wool. How natural it is to take the lamb's wool, the lamb signifying the trusting love of those guided by Eternal Providence. In days of intellectual coldness, when Divine light and heat are absent from our souls, we may clothe and warm the mind by the beautiful sayings of love given to us in the Word.

Above all other such correspondences, the Creator has His own glorious garment, the visible world. The psalmist, realizing this, has called for praise:

Bless Jehovah, O my soul. O Jehovah, my God, Thou art exceeding great;  
Thou art clothed with majesty and honor:  
Who enwrappeth Himself with light as with raiment;  
Who stretcheth out the heavens as a curtain;  
Who layeth the beams of His upper chambers in the waters; Who maketh the thick clouds His chariot;  
Who walketh upon the wings of the wind.  
Who maketh His angels spirits;  
His ministers a flaming fire.  
Who foundeth the earth upon her bases,  
She shall not be moved forever and ever.  
Thou coveredst it with the deep as with a vesture . . .\*

Indeed we all understand this majestic picture. In His own handiwork the Eternal has covered Himself as with a garment: so that His beloved—the children of men—may see Him. None can see Him face to face; that is, without a covering.

The Bible, as it contains the Word of God, is also a garment of the Eternal. In addition, its literal meaning is the covering of its inner or spiritual meaning. The exterior things of the Word are a covering or clothing (*Arcana Coelestia*, No. 2576(2)). The garments of the Divine Wisdom are the appearances of truth incorporated in the Scriptures. There they lie to protect the holiness of the Word.

"The truths of the sense of the letter of the Word are in part not naked truths, but are appearances of truth, and like similitudes and comparisons taken from such things as are in nature; and thus are such as have been accommodated and adapted to the capacity of the simple and also of children. . . . They are like garments used for clothing, as swathings wrap an infant, and a pretty dress clothes a maiden" (*Sacred Scripture*, No. 40).

These truths of the literal sense are, for example, the historical happenings, the straight exhortations of the commandments, the obvious meanings of various laws. They aim to guard and to protect the inner meaning: that it may not be profaned by the infidel, or adulterated by the religious demagogue.

The meaning of garments, therefore, is obviously those outer things of Divine Truth which are easily understood by most people.

Throughout the Scriptures garments stand for such things of the Word as represent truths in the form of intellectual concepts, in the form of memory-knowledges, in narrative, poem, genealogy and prophecy.

One of the highest and earliest uses of special garments was, as we said, the raiment of the priest when performing his functions. Therefore, we read of the "garments of holiness which are of Aaron." These garments were called garments of holiness because they represented the holy things of worship.

But long before Aaron, garments played a significant rôle. As garments cover our naked body, so the words of our mouth may cover the nakedness of our mind. We hide our real thoughts behind the fig-leaves of the "white lie."

"I heard the sound of you in the park," he answered, "and I was afraid, because I was naked; so I hid myself." (Genesis iii. 10.)

We have since that time covered up our misdeeds by evasive replies. The more external and selfish we become, the more diversified our "coverings" grow. The demagogue clothes his thoughts in the multifarious colors of a

\*Psalm civ, as translated by the Committee of the General Convention on the Translation of the Word, Phila., 1906.

brilliant diction. But, according to Swedenborg, the innocent in heaven appear as naked infants. Absolute innocence needs no garments. Those not of such great innocence appear clothed with becoming and shining garments, as the angels sometimes appeared to the faithful:

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. (Luke ii. 9.)

In the heavens the garments of the angels are greatly varied by the state of mind in which they live. Their garments correspond to their intelligence; and as one excels another in intelligence, one has more excellent garments than the other. The most intelligent have garments sparkling from flame. Some have garments resplendent from white light. The less intelligent have bright white and dead white garments devoid of resplendence, and the still less intelligent have garments of various colors.

The many colored coat of Joseph reminds us of a state of intelligence in the making. It was as a young boy that Joseph went into the fields in a coat of many colors (or a long garment with sleeves). Such a garment was a mark of high distinction to the desert folk, and they rebelled against such ornamentation of a young boy. But he grew in spiritual strength as he left the garments of a slave in the hands of Potiphar's wife, thus escaping the wiles of Egypt's immorality. His intelligence was at the peak when Pharaoh "arrayed him in vestures of fine linen [or cotton], and put a gold chain about his neck." (Genesis xli. 42.)

We naturally associate white garments with purity, purity with clean thought, clean thought with truth and sincerity. We think of angels as clothed in "white linen bright and clean." Isaiah pleads with Jerusalem:

Though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool. (Isaiah i. 18.)

The garments of the high priest are minutely decried in Exodus xxxix. Three successive cloaks was he to put on, reminding us of the consecutive coverings which we find not only in nature, but also in our mind. Are there not three successive coverings over the naked mind? First, the senses of seeing, hearing, feeling; then the memory; then the intellectual understanding of things. Is there not a threefold covering over "Divine Truth itself," which no man can possibly apprehend? First it is covered for the utterly practical mind by the literal commandments prohibiting the evil, then for the more developed mind by the prophetic cry for justice and truth, and finally for the highest mind by the fire of the truths of sacrificial love woven into the fabric of the Beatitudes.

Divine Truth was represented in the raiment of the Lord as He walked on earth—His most precious garment was a tunic woven in one piece, the gift of a devoted woman. Yet, in His dark hour He had to lay even that down. Indeed, He needed it no longer, for He was now clothed with glory.

An intimation of this coming glory visited the three disciples at the summit of a Galilean hill:

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. (Luke ix. 29.)

To men, Divine Truth has to be presented in garments of truths. We must see form and shaping, color and outline, sway and flow of the fabric: so our intellect is delighted. The literal sense with its stories of the patriarchs, the wanderings of the Israelites, the warfare of the kings, the warning cries of the prophets, the very life on earth of the Lord—this literal sense is the garment of His Holiness. For in the sense of the letter the Divine Truth is in its fullness, power and—holiness. There are, of course, the naked places, like the hands and the face of man (which incidentally distinguishes him most from the animals) where a spiritual truth lies open to view. There we can find the promise of the full stature of the man behind the clothing. The color of truth, the form of the story, the movement of the event give us the clues to find the holiness within the garments.

The inner meaning is hidden behind the poetic flavor of the Hebrew word, the word-pairs, the similes, the parables. The holiness of the Word does not come from its being customarily respected, but from the content of Divine Truth hidden in the garments of human language. Take the threads of Divine Light as they unroll from the spindles of the Scriptures and weave them on the loom of life into a garment of holiness. Our spiritual garments are composed of the truths we have learned and accepted as our best dress to the mental eyes of our fellowmen. In the eyes of a spiritual man we are clothed either with truths or with falsities. Happy the man who appears in fine linen white and clean, and is one of that multitude arrayed in white robes (Revelation vii. 13). One cannot enter the heavenly state with soiled garments. At the "marriage supper of the Lamb" all must be arrayed in clothes of wisdom.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. (Isaiah lii. 1.)

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. (Isaiah lxi. 10.)

## TRENDS AND DEVELOPMENTS

*You know how to interpret the look of the earth and sky; and why can you not interpret this present time?*  
*Luke xii. 56 (Goodspeed).*

### RELIGION AND DISTINGUISHED SERVICE

**A**N unusual number of inspiring pieces of life-work have lately been brought to public attention, for the first time, or again, in the passing away of distinguished men and women.

Not only of Elihu Root could it be said that "with the ablest qualities of mind he united the highest traits of character." In lesser degree it is true of many others who have more or less recently finished their work upon earth. And these people were to be found in all walks of life. There was a dramatic critic who gave himself up to "a job of criticism in which the play was understood, the judgment disinterested, and the expression distinguished." There was a man who began as a book-keeper with a great insurance company and in thirty years was its president, of whom it is said that his life was "that of an American's progress along a wholesome, intelligent, industrious and unselfish path." There was a leader in the publishing world whose studiousness and scholarship in his school days persisted throughout his long life and, combined with a discriminating taste and a fine reverence for workmanship in writing, brought him to heights of service to many gifted writers and to a host of readers. There was the devoted teacher of the world's most noted blind person, who so signally made the blind to see, the deaf to hear, the dumb to speak, in a concentrated and consecrated life-work. There was the literary critic who, in that guise, was "authentically concerned with the first and last things of human experience," and who enthroned over all his estimates enduring principles of thought and life, opposing the easy and naturalistic sway of personal predilections. Year after year distinction marked the work of these people. And then there was an obscure subway motor-man who was stricken with a heart attack as his train was speeding over the long distance between express stops, but who valiantly fought off unconsciousness until he brought the train to a stop at the next platform, when also his life stopped.

These and other such lives are exceedingly good to contemplate.

It is all the more useful and enlightening to review them if we feel that religion cannot have a more comprehensive or decisive expression than a life-work effectively and high-mindedly done.

Efficiency and distinction in performance are two things not enough stressed in religious circles. Here are lives marked by both these qualities.

What right has one to say that religious motives may yet be absent from such accomplishment? Supreme abilities—when they existed in these instances—were not

the gift of religion, it is true, but of much else—heredity, training, and so on. But this widely and extraordinarily serviceable exercise of ability—can religion inspire anything more in human life? To credit increasing usefulness over a long period to selfish motives is to give those motives an impossible reality. Can we ever recognize righteousness then? We can be sure that there was a spiritual side to each of these lives giving the dynamic for achievement.

In the Parable of the Talents it is to be noted that the more gifted men responded to the trust which religion spells, far more than did the least gifted. Religion is sometimes welcomed as a solace in lack of achievement, or as a counterbalance to mediocrity, but then it is not the religion with which that Parable confronts us. That is rather a religion which aims, within the reach of a man's abilities, at workmanship, achievement, even distinction, in the sense of unusual workmanship, in the life-work.

### CHRISTIAN COOPERATION

For many years there has been an active trend toward cooperation among Protestant churches. In part, the tendency has been inspired by attraction to the ideal of Christian unity; probably in larger part, it has been created by the need of presenting a united front to common enemies in society, by economic considerations, by the disheartening effect of dwindling congregations in separate churches when an encouraging group might be assembled in a single church of a denomination—a group whose efforts would not be absorbed in self-maintenance and in keeping up with bills, but be turned outward to accomplish something in the community.

Mr. John D. Rockefeller, Jr., not long ago announced that his gifts to churches thereafter would be placed behind efforts which are interdenominational. More recently he proposed a specific expression of the tendency we have noted. He proposed that eleven Tarrytown churches of different denominations consolidate.

Combinations or mergers of churches of the same denomination are more readily accomplished, of course. Even so, with or without obliteration of denominational lines, it is estimated that there are from sixteen hundred to two thousand so-called community churches in the land. They are of three sorts. In a "union" church, two or more congregations join, dropping denominational names and connections. In a "federated" church, the constituent congregations retain their ties with their denominations, but cooperate in local work. In the third kind of community church, we have a congregation of one denomination which welcomes into membership

Christians of any denomination, pursuing its established polity, however, and proceeding as ever by its own principles. It is a "federated" church, or the second of these three kinds, which Mr. Rockefeller's proposal contemplates.

On a national scale, the Federal Council of Churches of Christ in America reflects the desire of Protestant churches to achieve unity and collaboration in their work.

The difficulties in the way of fuller Christian cooperation are recognized by all. Those difficulties have to be met slowly and practically. They do not consist only in unpraiseworthy features of denominational existence; there are riches, of insight and of mode of worship, rightly enough guarded and conserved by a denomination. But just as plain as the difficulties, is the consciousness that if racial prejudice and nationalistic exclusiveness are divisive and disastrous, so are denominational exclusiveness and sectarian strife. Indeed these are less excusable than the former, being more nearly in the home of professions and ideals of cooperation and brotherhood.

#### A SPIRITUAL CRISIS BEHIND THE ECONOMIC

A few Sundays ago a preacher declared that "we have the sad condition today of a world morally and economically drunk and the church nearly sound asleep in its indifference. . . . Every right-thinking person knows that unless some morals come back into our people, prosperity for us spells disaster. But alas, so few of God's professed people seem to see any spiritual crisis back of the economic conditions that are ours."

And yet economic disorder and irreligion both are so pronounced that ordinary observation is sufficient to see them.

In the sense that dishonesty, lack of principle, greed, absorption in pleasure, readiness to be carried by others, breed even economic disorder, we can all see, too, that there is a spiritual crisis behind the economic.

The man who is persuaded that deep causes of outward disorder and misfortune are to be traced to the region of mental attitudes and of moral or immoral purpose, at once subscribes, of course, to the idea—if only as a theory—that there is a spiritual crisis behind *any* economic disorder.

Do we need to see more deeply still and perhaps to use instruments of analysis which we are loath to use?

We need to know the deeper-lying causes which we surmise are there. It may be a sense of justice, a right demand for equality of opportunity, the deserving cry of misery, and much else that is commendable, which help constitute the crisis behind the economic crisis. That is, a more desirable order of things may be intruding itself. Do we ask whether one is? Things as they have been, are regularly upset in that event. Long ago we were told that when the Son of man appears all the tribes of the earth shall mourn. Distress on the earth is associated with the event. Not only may a more just economic order be struggling through, but a re-ordering of men's spiritual life may be in progress, and one that is more intimately involved than ever before in the outward, social struggle.

Apocalypse is a form of literature which sprang into being in Old Testament and in Christian days in trying times of social re-organization. Daniel and Revelation have been read with avidity whenever a people of any religious aspiration or dependence on higher powers found itself in the throes of persecution at the hands of others or of oppression under the force of circumstances. Today there seems to be no resort to these books on the part even of the most devout. The possible re-ordering of the spiritual life of man is what these books deal with, or the crisis deep in the more external upheaval. Can these Scriptures be utilized at least to bring the underlying spiritual ills and necessities of the times into sight? In two long works Swedenborg interpreted these biblical books with reference to spiritual conditions in sight in his day. Are those who are acquainted with *Apocalypse Revealed* and *Apocalypse Explained* able to utilize the light cast by those works upon conditions which may now be reaching a culmination, and so illuminate with some comprehensiveness and power the spiritual crisis behind the economic? We should have to go beyond criticism of tenets and polity and all the ecclesiastical world, into the depths of the spiritual life of men. How else shall religious leaders do even as much with the spiritual crisis as economists, government leaders and business men with the economic?

W. F. W.

# Amos: Discipline — or Doom!

PETER PETERS

RELIGION and life move between two great forces: Law and Love. Amos was the prophet of law, the stern unbending law of righteousness; to make a study of him alone would leave us with the problem of how to reconcile law and love. For the solution of this problem we might turn to the Prophecy of Hosea, where we find a picture of a love so great as to match the unyielding law of righteousness revealed to us through Amos. In the present study, however, we confine ourselves to Amos, where we may learn that no man or nation or church can violate or ignore the laws of God's Providence with impunity.

The first two chapters of the book of Amos form an introduction. The prophet pronounces judgment upon a series of unrighteous nations. The laws of Providence are alike for all nations, whether Syria or Philistia, Ammon or Moab, Judah or Israel; or in modern terms, Jew or Gentile, Christian or Pagan. The God of Israel punished the heathen nations for their sins, and in like manner would punish Israel for its sins; there are no favorites. However, punishment is not for an occasional sin, nor for an isolated fall from righteousness, but for deliberate and cumulative guilt: "For three transgressions . . . and for four." When judgment falls there is no escape. "The flight shall perish from the swift . . . neither shall he stand that handleth the bow . . . neither shall he that rideth the horse deliver himself." The law of God is sure, swift, meted out without fear or favor; but not without warning.

Amos gives the reasons for his assurance that the judgment is at hand. From his experience as herdsman in the hills of Tekoa, he knows that there is a reason for everything that happens; for every effect there is a cause. "Can two walk together in the wilderness," he asks, "except they be agreed?" Will a lion roar in the forest when he has no prey? Shall a summons to battle be blown in the city and the people not be afraid? No! Things do not happen by chance; there is a cause for everything; there is a law behind all events. Amos knows that the laws of nature do not fail, and he is just as sure that the laws of Providence governing the destinies of nations will not fail.

Amos sees the corruption in the cities, the luxuries of the rich, the oppression of the poor, the dishonesty of business, the hypocrisy in worship, and worst of all, the profanation of God's temple. He sees all this in Israel and knows that it cannot last. There must be discipline—or doom. Then, on the other hand, Amos has his eye on the Assyrian army. Although Israel as yet is not in danger, the clouds are gathering on the horizon and danger is threatening. But Israel cannot see this. The situation as Amos saw it was this: on the one hand the

guilt of Israel; on the other, the approaching army of Assyria. This army was there, not by chance, but by Divine law as an instrument of God to punish the offender. The God of Justice was preparing to enforce the law of righteousness. "Behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of Hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness." That is, from one end of the land to the other. Amos was convinced that a calamity was at hand, for God is just and would not permit injustice such as existed in Israel to continue. The storm was brewing, God himself was the author of it. He would use the Assyrians to punish His people for their disobedience.

But the Lord God does not punish without warning. "The Lord God does nothing but He hath revealed His council to His servants the prophets." God had spoken to Amos inwardly; it was no mere fiction of the imagination; it was insight and conviction. He recognized the signs of the times; therefore, with confidence and conviction he brought the message to his people. "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" A judgment was at hand. "The high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword."

Beginning with chapter iv, Amos cries out at the conditions in Israel. He started with the women, for no civilization can be measured without taking into consideration its women. He turned to them with the most scornful of all his words. "Hear this," he said, "this is for you, ye kine of Bashan, that are in the Mount of Samaria, that oppress the poor, that crush the needy, that say to their lords, Bring and let us drink. Sworn hath the Lord Jehovah by his holiness, Lo, the days are coming when there shall be a taking away of you with hooks, and the last of you with fish hooks." (The figure refers to the use of hooks in the nostrils of unruly cattle. Hooks were often used on human captives, too.) Luxury and dissipation make brutes even out of women.

Amos had a word for the idle rich. "They lie upon beds of ivory and stretch themselves upon their couches, and eat the lambs of the flock and the calves out of the stalls." They eat only the most delicate of meats. Then they chant to the sounds of the viol, and invent for themselves instruments of music as though they were David himself, and drink wine by the bowlful, and anoint themselves with the finest of oil. Their luxury is condemned, not because it is evil in itself, but because the over-abundance of wealth and idleness in one place means want and suffering in another. "Forasmuch therefore as your treading is upon the poor, and ye take from

him burdens of wheat: ye have built houses of hewn stone. . . .” Luxury at the expense of the poor, and without regard to them, is what receives condemnation.

These evils are expressions of inward states; they are bad in themselves, but the spirit behind them is worse. Spiritual legerthymy has always been the cause of national ruin. The rich are indifferent to the moral havoc they bring. They have their wealth, art, patriotism, and piety; but they have no heart for the poor, neither have they a conscience for the sins of the people. “Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. . . . And it shall come to pass, if there remain ten men in one house, that they shall die.” The idle rich shall be the first to go.

In the midst of his condemnation of Israel, the prophet is seized by a strong feeling of pity. Although he is a prophet of law and judgment, the love of God is not strange to him. “The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up.” The “virgin of Israel” refers to the capital, Samaria. The center and source of her strength had already fallen, and the one thing they think impregnable is now on the verge of collapse; but in their revelry they cannot see this. Is there no hope? If they repent, is there not a possibility of recovery? “For thus saith the Lord . . . Seek ye me, and ye shall live.” “Don’t go to Bethel, to your idol worship, nor on your religious pilgrimages; these will not save you from destruction. Seek the Lord who made the stars, who makes the day and the night, who made all nature, and who has in His power the destiny of all that is on the land and in the sea.” “Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as you think and say he is. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.”

But the call to repentance is too late. The Lord had sent prophets before, but the people had not listened. The Lord had punished them severely, had withheld the rain, had smitten them with mildew and with pestilence after the manner of Egypt; He had overthrown some of them as He overthrew Sodom and Gomorrah, yet they did not return to Him. They would not take discipline; doom was inevitable. “Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.”

Amos resumes his condemnation. The business men, too, fall under his lash. How greedy they were, and how they conducted their business! The business men did not like the religious holidays. “When will the new moon be gone,” they asked, “that we may sell corn? and the sabbath, that we may set forth wheat?” They were impatient over Sunday; they wanted to do business! And this is the way they did it: “by making small the measure and large the weight; by deceitfully falsifying the balances, and by selling as grain, the refuse of the wheat.”

They bought the poor, who were their slaves, for silver—next to nothing; and the needy for a pair of shoes, or “for a song” as we would say. That was business; and if religion interfered with it, they gave up religion. But—“The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.”

And yet, these men pretended to be very religious. They had their priests and their worship. Great stress was laid upon the accuracy of ceremony, and no sin was so heinous in their belief as the neglect or infringement of a religious rite. Compared to these, the sins or offenses against one’s neighbor, or against one’s own character, were as nothing. Amos went to the source of all their iniquity when he condemned their religion and the priesthood. He utterly condemned their attempts to please God by mere ritual. We can almost hear the prophet as he spoke to them in the very midst of their worship: “Thus saith the Lord unto the house of Israel . . . I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.” You think you are doing all that is required of you when you go through your religious ceremonies, but “I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them. . . . Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.” They had profaned religion; they could not go on. They had discarded all honor, justice, righteousness and morality. They had failed to discipline themselves; doom was inevitable.

Amos pointed out to them their sins, one by one; relentlessly he drove home to them their guilt. Few people want to be brought face to face with their weaknesses; most people like to be praised for the things they do. Amos came to serve Israel, not to praise; neither did he come to please the people. There is a great difference between serving people and pleasing them. One may do a great service to another and yet not please him at all. Rendering service is too often a thankless job. Grown-up men and women, like little children, want only that which is pleasant. When we become men we should put away childish things. No doubt Israel was very much pleased with the opening chapter of Amos’s message, when he dealt with the sins of their neighbors; that would be pleasant and deserve applause. But when he turned to their own iniquities the pleasure disappeared.

Amaziah the priest stepped forth and said to Amos, “O thou seer, go, flee thee away into the land of Judah and there eat bread, and prophesy there; but prophesy not again any more at Bethel: for it is the king’s chapel, and it is the king’s court.” Amos was treading on dangerous ground. They had more respect for the king’s court than they had for the Word of God. They silenced the prophet and rejected the Word. Amos did go, but before he went he left a word for Amaziah himself. He said, “The Lord

took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land; and Israel shall surely go into captivity."

Amos left Bethel, but he was not through; he retired and finished his message in writing. His is the first prophecy of our Bible that was put into written form. Little did Amaziah dream of what he was doing when he silenced that early prophet in Bethel.

The prophet continued, "I will turn your feasts into mourning, and all your songs into lamentation. . . . Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." A famine for bread is a grievous thing; a famine for the thirst of water is even more painful and harder to bear. The Israelites had experience of both. But a famine for the word of the Lord was to come which would cause greater pain and sorrow than anything they had ever had. Those of us who have not had the experience of suffering from famine cannot realize what it means; still less can we, who do not suffer from spiritual hunger, realize the agonies of a starving soul. Religion meets one of the greatest and most enduring needs of mankind, and a famine of the word of God would quickly turn our world into a gruesome hell.

Amos found the whole nation involved in sin. Discipline had been neglected; doom was the only alternative. The judgment day was at hand. Israel was condemned, not for a single sin, but for deliberate and persistent guilt. Israel had rejected love; and without love, justice knows no mercy. Forty years after Amos had spoken, Samaria fell by the sword of the Assyrian army, and the land was left desolate.

The message of Amos, like all of the Lord's Word, has eternal value. It declares one of the fundamental principles of life, a law of Divine Providence; namely, that the consequence of sin is destruction. The deliberate bribery of justice, the wilful oppression of the poor, and the profanation of the Word of God are things that cannot be permitted long. A judgment falls upon these things. And a church which permits these things to go on in its midst is also doomed, because it is a useless church. Uselessness is a sin. No nation or church, no group or individual, no theory or doctrine which becomes useless can ever hope to survive.

And furthermore, the laws of Providence affect the unbelievers as well as the believers. If people reject the church, reject religion, they are still under the same laws.

One cannot escape the law of gravitation by denying it. Neither can any one escape the laws of Divine Providence, the laws of religion, by denying them. The law of justice acts upon the unbelievers wheresoever they may flee. "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." The Lord's laws rule everywhere, in heaven and in hell.

The law and judgment fall even on the church, on God's chosen people, or those who think they are His chosen. To call ourselves Christian does not free us from the law. A century and more ago, Swedenborg insisted that judgment falls also on the institutions of the Church, indeed that Christian institutions were undergoing judgment. That the Church is today in a sorry plight is admitted by leaders of religious thought. Articles to the effect that the Christian Church has approached the end of an age, have appeared within the last year in *The Christian Century*; and books reviewed in that periodical have taken the same position. The ancient prophet is still in the land, now pointing out the shortcomings and even the misdeeds of the Christian Church. The Church sanctioned and sanctified the World War, and as a whole has made no signs of repentance. At least the war psychology of 1914 is still at work; workers for peace are wavering, and priests are blessing bombing-planes. Perhaps as severe, and as much warranted, is the condemnation that the Church, instead of standing firmly for the fundamental principles of Christianity, "has compromised itself, submerged itself, and accommodated itself to contemporary nationalism, contemporary imperialism, contemporary racialism, thus harmonizing itself with the social status quo and the prevailing moral judgments of the time."

The modern Church also has its Amaziahs, who tell the modern prophet to let politics and business alone and preach "religion." "O, thou seer, go, flee thee away into Judah and prophesy there . . ." And we offer our burnt offering, and make a noise with song and prayer, while at the same time we bear the tabernacle of Moloch and the images which we have made for ourselves.

Amos still speaks to this situation, and his message is: "Discipline, or doom!"

Judgment does fall. "When there is nothing but adulteration of good and truth a church comes to an end." Does such judgment threaten the Christian Church? When a church fails to serve its purpose, it is through; there is no escape. As it becomes useless, neglects its responsibility, and profanes the Word of God, it invites judgment. As it recaptures its purposes, rises to its responsibilities, and stands upon the Word, it responds to the challenge of Amos and it renews its life. "In that day will I raise up the tabernacle of David which is fallen . . . and will build it as in the days of old." The Church cannot pass away if it undertakes and undergoes the discipline which wards off the doom.

# BOOKS

*Be renewed in the spirit of your mind.*

TOWARDS THE CHRISTIAN REVOLUTION. By John Line, Gregory Vlastos, R. B. Y. Scott, Eugene Forsey, J. King Gordon, J. W. A. Nicholson, Edis Fairbairn, "Propheticus," Eric Havelock. R. B. Y. Scott and Gregory Vlastos, Editors. Chicago and New York: Willett, Clark & Company, 1936. xiii, 254 pages. \$2.00.

THE nine contributors to this volume are all of them brilliant scholars of the United Church of Canada. The spirit and approach may be gathered from editorial statements in the Preface: "As Christians we believe that our historic faith has revolutionary resources for this crisis. . . . We affirm the faith of the prophets and of Jesus as a disturbing, renovating force. How lay hold upon this for our day? What changes in our thinking and living, what orientation in our philosophy, theology, ethics, economics, politics, preaching and worship would constitute repentance for the coming kingdom?" The "crisis" is seen specifically in the growing tension between our existing capitalistic order and the strivings for a cooperative, socialized commonwealth. This is quite in harmony with Rauschenbusch's conviction that our economic system "is the strategical key to the spiritual conquest of the modern world." (See Walter Rauschenbusch, *Christianizing the Social Order*, p. 458.) Our nine authors are at one with that great teacher in holding that the church's business includes making "Christian revolutionists" of those whose spiritual training it undertakes. (See *ibid.* p. 463.)

The chapter on "The Philosophical Background" by John Line develops, among other things, the important point that individualism and socialism, basically considered, need not be regarded as blank antitheses. Originally, even *laissez faire* individualism was genuinely concerned for the concepts of equality and fraternity. But the "economic man" threw overboard these encumbrances in the stress of the Industrial Revolution, and "liberty" is his chief rallying cry today. We begin to understand why "Liberty Leagues" flourish, while "Leagues of Liberty, Equality and Fraternity" are hard to find.

Even activist revolutionary aims cannot dispense with theology. The old evangelical theology was inadequate because it tended to a solitary relationship with God, independent of social context, and its excellent virtues were too limited in range and application. Even the social gospel of "Liberal Modernism" was sentimental and ameliorative rather than genuinely revolutionary. The "Faith of Radical Christianity" will yield to none in its emphasis on sin. But it will "re-classify human acts. . . . It will judge as sinful all acts and processes that yield affluence to some while impoverishing others. Radical Christianity will condemn as sin, in other words, much that hitherto we have flattered as success." (P. 47.)

The chapter on "Ethical Foundations" by Gregory Vlastos should induce heart-searching as to what is genuinely "spiritual" in reference to the economic crisis. To emphasize men's

community of interest in purely spiritual concerns is a relatively painless proceeding. But to rearrange the economic basis in a way to universalize opportunity requires crucial decision and courageous action. This may be more truly spiritual than any high-minded detachment can possibly be. "For religion cannot tolerate the chasm between essence and existence, between ideal rightness and existential realization" (p. 70).

"The Biblical Basis" by R. B. Y. Scott is an important section. It is not claimed that Jesus was simply "a socialist agitator ahead of his time," or that the Scriptures offer a blue-print of an economic order. But briefly (space does not permit detail), the "normative principles of social life" found in the Mosaic code, in the prophets, and in the teachings of Jesus, preclude those abnormal class divisions accepted as a matter of course in modern capitalism. In a word, Christendom should "clearly see that the present capitalist economy is fundamentally at variance with the principles of the Kingdom of God" (pp. 96-7).

The chapters devoted specifically to economic and political analysis are exceedingly valuable in showing why our attitude should be revolutionary in the sense of doing away with capitalism, rather than simply ameliorative in the sense of trying to improve it. (Necessarily the summary must be brief.) Modern capitalistic industry exists primarily to make profits, and only incidentally to supply human needs. Capitalism's present trends are irresistibly toward monopoly, and the old era of "free competition" is gone, with no prospect of reinstatement in any country. Simple "public ownership" under a capitalist régime is at best a palliative. Even the Cooperative movement must be extraordinarily alert and intelligent to avoid being side-tracked and exploited in the interests of capitalism. Every country must reckon with the possibility (already actual in two great European nations) that capitalism will seek to make a final stand in the totalitarian state of fascism. In reference to "planned economy" the only live question is, What kind of planning? Either it will be "planning by capitalists for capitalists without effective responsibility to the community, planning for scarcity," or, "socialist planning by responsible public servants for the common good, planning for abundance" (pp. 115-16).

Ought we, in our church capacities, to give attention to the issues raised in this book?

Well, the church does have a stake in what happens. Capitalism permitted to outlive its historic function hardens into the totalitarian state, and that perversion threatens the integrity if not the existence of the Church. (See pp. 146ff.)

Still other considerations occur to us. Whatever its customary attitudes, the church always "takes sides" in a supreme public emergency. For example, organized Christianity has for ages supported wars for objectives regarded as holy. And today we do not know how soon churches may be asked to

lend moral backing to drastic measures in behalf of "law and order." The point is that if the church does not give careful study between times to the social and economic forces which move toward crisis, it is likely to misinterpret the crisis when it comes. To base its emergency attitudes on the official explanations of governments is a strange way for a spiritual institution to "keep out of politics."

It seems to me that this book by the Canadian churchmen is to be welcomed as an aid to ethical and spiritual decisions where they will supremely count.

EARL C. HAMILTON.

CHRISTIANITY AND THE INDIVIDUAL IN A WORLD OF CROWDS.

By Halford E. Luccock. Nashville: Cokesbury Press, 1937. 165 pages. \$1.50.

HERE are five lectures, delivered at Emory University in January, 1936, by the man who occupies the famous chair of preaching at the Divinity School of Yale University. Dr. Luccock is noted both for his grasp of the temporary scene in the perspective of the Christian Gospel and for his ability to make his hearer see vividly what he sees. This book shows the author at his best.

It is a timely word. The individual today, especially the sensitive Christian, has a difficult time of it. Whether he be a creative individual or a criminal individualist, numerous pressures tend to flatten him out like a battery of steam rollers. Fascism, for example, does not nicely discriminate between the completely egoistic criminal and the personalities whose independence spells creative ability and hope for mankind. All, without exception, are required to fall down and worship Caesar.

But Mussolini's lust for power is only one form of today's "new" gospel of paganism. Says Dr. Luccock: "The sanctimonious camouflage of deep 'spirituality,' in which the attempt to confine the Gospel to 'safe' areas of individual life is disguising itself, is well illustrated in the phrases and platform of a group of certain laymen in the Methodist Church centering around Chicago. . . . This type of appeal, specious as it is, will undoubtedly confuse and paralyze many." The vast impersonal pressure of these pagan forces demands of the Christian today as in the first century that he grasp his Gospel on a deep level if he is to keep his footing.

But how useless are our excursions into a more Christian social order unless we have first found God. The second chapter therefore deals with "God and the Individual." "In the beginning God." As Dostoevsky puts it: "A man who bows down to nothing can never bear the burden even of himself." Closing walls of outward pressure but accentuate this innermost need of every human soul. An Absolute is essential as a standard of reference to give direction and meaning to life. The tragedy is that so many turn to man-made idols. The totalitarian state is not God. As Dr. Luccock says: "Only a doctrine of absolute values such as is enshrined in the Christian ethics can bring peace, can bring security and balance to the modern soul." We must have faith that what Jesus has given us is not of man but of God. "He that believeth in Me hath eternal life."

"Today's Tensions in Personal Life" occupy the third lecture. Here the author touches the quick of our daily experience. "Every one of the old tensions, the strains and pulls on mind and spirit, which act to make personal life an anarchy rather than a Kingdom, has been accentuated, heightened, and intensified by conditions in our modern world." As Swedenborg would say, when the *outer* circumstances are harsh then man's *inner* temptations are "most severe." This chapter deals with the familiar methods of integration by the casting out of fear and the centralizing of the life upon a worthy objective. "Perfect love casteth out fear." This universe is God's: even Pilate could have had no power "except it were given him from heaven."

There is, of course, one kind of tension which is a sign of spiritual aliveness. This is the "unbalance and strain between the actual and the ideal, between what is and what ought to be or may be, a dissatisfaction with oneself and the world." In resolving this conflict between the world's sub-Christian demands for conformity and the Christian's own conscience, the sustaining support and encouragement of the Christian church and community are needed. The church that does not give this support is "salt that has lost its savor, and is fit for nothing, but to be trampled underfoot."

The heart of this book is found in the fourth chapter, "Salvation—Quest and Finding." This balanced Gospel, including the salvation both of the social order and of the individual, is found where the Savior is found. Avoiding the pitfalls of emotional evangelism, and the equally dangerous pitfalls of "theological salvation," Dr. Luccock simply and beautifully adds his witness to the eternal Christ, the "first born of the dead," who still "quickens whom He wills." One sentence remains fast in my memory: "No salvation which does not include repentance for sharing in social actions and positions which defeat the purpose of God for men, leads to a 'changed life' in a Christian sense." Human nature can be changed! It is "unbelievably malleable" at the hands of our Lord!

The closing chapter on "Preaching to Personal Needs" makes the familiar (though still "new") emphasis on dealing with "life situations" instead of with doctrinal and abstract principles unrelated to life. "The terrible thing about this preaching is that in the long run we must *be* what we are describing and offering. There is no substitute."

Here is a book which summarizes the new orientation which is coming rapidly throughout the liberal Christian denominations today.

JOHN W. SPIERS.

CHURCH AND STATE IN CONTEMPORARY AMERICA. By William Adams Brown. New York: Charles Scribner's Sons, 1936. xvii, 360 pages. \$2.75.

NEARLY six years of research and study have gone into the writing of this book, finally prepared for publication by the distinguished student and brilliant writer Dr. William Adams Brown. The book is timely, directed to the thought of today. It has a specific purpose, aiming to serve as text material for the Universal Christian Council for Life and Work to be held at Oxford this coming summer, where the

relationships of Church and State will be considered. But the book will help the clear thinking of all who are facing the problems of today growing out of the apparent overlapping of religious and secular responsibilities of the individual. Though the issue is more acute in other countries than in the United States, there are reasons for deep concern here. After survey of the history which has given background to our present situation, primary attention is given in the book to the Church in America, especially the Protestant churches. The problem has been made more pressing by the rise of the totalitarian state, not entirely without parallel in America. A growing tension between Church and State is seen as a world-wide phenomenon. Even under democratic government there is danger of friction, conflict of social authority, clash in personal obligations, under individual freedom. Both Church and State are vitally concerned with many joint problems, such as war, education, marriage, social security, payment of taxes and so on. Supremacy of authority and domination do not bring solution of such problems. For the individual, belonging to both Church and State, and limited by both, there is a vital question, "At what point does the right of the State to command unquestioning loyalty cease?"

It is not any present conflict between the two institutions, Church and State, which this study sees, but antagonism between the representatives of two differing philosophies which are being pressed forward in both Church and State, each seeking to prevail. In what may be developing toward emergency, the churches are seen to be thinking together as never before, and in somewhat hesitant ways acting together. Church and State have mutual obligations each to the other; they are not rival institutions, but sharers of authority in distinct fields of human interest and welfare. They must serve together. The Church might refuse all responsibility in the field of politics, it might properly propose solutions to both political and industrial problems, seeking to win the State to its point of view, but above all it must "accept responsibility for holding before the State the Christian ideal of a brotherly society, while recognizing the limitations of their knowledge as to the steps by which the ideal can best be realized."

The concluding paragraph of this exceptionally valuable book is worth citation. "One truth stands out crystal clear from the welter of our post-war experiences. It is this: that the deepest of all needs of man is not physical comfort or relief from suffering, but faith in some abiding reality which justifies sacrifice and lends meaning and dignity to life. Such faith it is the high prerogative of the Church to foster in those who already possess it and to share with those who are today without it."

The thirty-odd pages of appendices are historical sketches of Colonial America, Canada and Sweden, where relationships of Church and State have differed from our American present. There is an appendix on the Tenure of Church Property. A most valuable classified bibliography brings to the student a wealth of reference.

PAUL SPERRY.

WORSHIP. By Evelyn Underhill, *Fellow of King's College, Oxford*. Harper & Brothers, 1937. 350 pages. \$3.00.

THE more deeply one desires to appreciate the nature and significance of worship, the more deeply satisfying this book will be to him. It reads like an act of worship on the part of the writer, and it keeps turning into an act of worship for the reader. It is beautiful in spirit, and beautiful in its own symbols and rituals—its words and phrases.

And yet it is a studied survey of worship, a close analysis of all its elements, a résumé of its history, a careful account of its theological basis, a book utilizing pertinently other discussion as well as the extensive data to be gathered from the practice of worship. There is a great wealth of information and of illuminating example.

Miss Underhill's volume is the latest to appear in the Library of Constructive Theology, of which Drs. W. R. Matthews and H. Wheeler Robinson are the Editors. One can make no better summary of the book than that which Miss Underhill herself offers in her preface: "The first part of this book studies the fundamental characteristics of Christian worship. First its objective, theocentric yet incarnational temper, and the way and degree in which ritual, symbol, sacrament and sacrifice must and do enter into it; and next the many strands which are gathered up and expressed in its Eucharistic action, and the need and complementary function within the Divine Society of its corporate and personal aspects. The descriptive and historical studies in Part II are merely intended to illustrate these principles, as embodied in the chief types of cultus; and show from various angles the response of man to God as it comes to flower within Christianity" (p. xi).

The scope and the definitive value of the book are to be seen in the successive chapter titles: "The Nature of Worship," "Ritual and Symbol," "Sacrament and Sacrifice," "The Characters of Christian Worship," "The Principles of Corporate Worship," "Liturgical Elements in Worship," "The Holy Eucharist: its Nature," "The Holy Eucharist: its Significance," and "The Principles of Personal Worship." In Part II we have "Jewish Worship," "The Beginnings of Christian Worship," "Catholic Worship: Western and Eastern," "Worship in the Reformed Churches," "Free Church Worship," and "The Anglican Tradition."

Lest these titles lead to the impression that this is a handbook in liturgics, let it be said at once that it is not a handbook "to that difficult science." Miss Underhill says her object is rather "to explore those primary realities of man's relation to God which our devotional action is intended to express." "Worship is here considered in its deepest sense, as the response of man to the Eternal: and when we look to the many degrees and forms of this response, and the graded character of human religion, its slow ascent from primitive levels and tendency to carry with it the relics of its past, we need not be surprised that even within the Christian family there is much diversity in the expressive worship which is yet directed towards a single revelation of the Divine" (p. xi).

Shortcomings and defects are not overlooked, like the "excessive inwardness" of the Friends, the "general decadence of church life" with which the Anglican was confronted; but

there is a minimum of criticism. In each type of worship the author has sought to find the deep and delicate realities of the spiritual life and to bring these into prominence, "to interpret as much as I am able, and to criticize as little as I can." "In every form of worship—even the least adequate—the positive element, man's upward and outward movement of adoration, self-oblation and dependence, exceeds in importance the negative element which is inevitably present with it. For the positive element is always a response to some aspect of Reality, some incitement of God, however dimly understood and imperfectly obeyed. The negative element is the effect of our creaturely situation; immersed in the world of things, yet endowed with a certain capacity for the world of eternity" (xii). As for the diversities of the Christian cultus, "my wish has been to show all these as chapels of various types in the one Cathedral of the Spirit; and dwell on the particular structure of each, the love which has gone to their adornment, the shelter they can offer to many different kinds of adoring souls, not on the shabby hassocks, the crude pictures, or the paper flowers" (xii). Throughout, it is worship not only in contemplation which Miss Underhill discusses, but also in action; it is the total response of a human life to God which is worship.

Deep in the theological basis of Christian worship, is the thought for God transcendent, a thought that moves to God Manifest, and on to God immanent. "The Christian, then, looks out upon a metaphysical landscape of almost unbearable grandeur which compels him to an awestruck adoration. But within this landscape, bathed in the light of charity, he sees in its full and touching beauty the specific object of his worship. This specific object is not simply the human Figure of the Incarnate, the 'historic Jesus,' but the Eternal Godhead Who here utters His Word within the human arena and stoops to the human level; and whose inmost nature that Figure reveals. Certainly that which stands out in Christian worship, gives it its special color, and is commonly most attractive to the religious mind, is devotion to Christ, in His Person, life, teaching, or sacramental presence" (p. 66).

There are two good indexes, one of subjects, the other of persons quoted.

WM. F. WUNSCH.

AFTER PENTECOST: A HISTORY OF CHRISTIAN IDEAS AND INSTITUTIONS FROM PETER AND PAUL TO IGNATIUS OF ANTIOCH.  
By MacKinley Helm. New York: Harper & Brothers, 1936. xi, 335 pages. \$3.00.

DR. HELM'S book has many merits, not the least of which is a refreshing independence. Instead of repeating the familiar *dicta* of critics and historians he has formed his own opinions and does not hesitate to express them. That all his opinions represent the final truth he would hardly maintain himself.

The key to his interpretation is found in "eschatology." "Eschatology has to do with the so-called 'last things': the 'Last day' or the 'Day of Jehovah'; . . . the Messiah; the Judgment; . . . the future life, the resurrection of the body . . . , heaven and hell and reward and punishment. . . . The King-

dom which was the subject of the gospel of Jesus was, above all else, an eschatological kingdom. . . .

"This kingdom belonged to a new order, to another world order which God would inaugurate and in which his judgment would irrevocably be measured. It was not, I repeat, a political kingdom; it was not sociological. It was not a *new world* in which men would live a good life, but a *new heaven* [on earth] into which good men might enter." (Pp. 8, 9.)

Eschatology is of course not Dr. Helm's discovery, nor in his application of it is he able to overcome the weakness inherent in its ordinary formulation. "Time and again we are forced back upon the conclusion that it was the eschatological message of Jesus rather than the ethical which struck the Apostles and their contemporaries as novel and exciting. In view of the impending Kingdom there was precious little time to repent of past sin, and no time at all to develop a new ethical personality" (p. 133). But if this is true how did the ethical teaching come to be preserved? The question of the relation between these two aspects of the Gospel is still unsolved in contemporary criticism.

To many the novel feature of the book will be its rejection of the familiar antithesis between the gospel of Jesus and the gospel about Jesus.

"From the point of view of the historian, it would seem that a corpus of Christian doctrine which purports to be based upon the teaching of Jesus must contain in it, if indeed it must not be framed around, the soteriological gospel upon which the attention of Paul was fixed. The 'message of Jesus' inescapably includes the doctrine of the Cross. Paul built upon an historical tradition. 'The Christ-centered Christianity of Paul,' wrote Deissmann at the end of his volume on Paul, 'is therefore neither a breach nor a sophistication of the Gospel of Jesus. . . .' His gospel was truly the 'gospel of Jesus.' The strictly ethical interpretation of the Gospels is an arbitrary and innovating 'gospel about Jesus.'"

FREDERIC R. CROWNFIELD.

SOME PROBLEMS OF LIFE. By Rufus M. Jones. Nashville: Cokesbury Press, 1937. 214 pages. \$2.00.

CERTAINLY life offers problems enough on which we are glad to have any light shed by any one. When a writer offers out of the ripe experience of a rich life his conclusions about some of the fundamental ones, there is double reason for gratitude. "What is it we are all seeking to attain? What is our fundamental aim or end of action? What is the highest good that attracts us and explains our decisions of choice? How do we test life and assess its worth? How do we know that we are on the way toward our true goal, and how shall we know that we have reached it? What are we going to *be* when we arrive at our terminus, if there is a terminus?" (P. 23.)

Professor Jones is not so rash as to suppose he has the final answer to all these questions. "There will never be a time when problems of life will all be solved. There will never come a generation for which these issues of life are at an end. But throughout all times and generations what will matter

most will be the *spirit* behind the deed, the *way of life* that is good in itself." (P. 214.)

But the answers which he gives are surely in the right direction. They are all summed up in this passage from the Introduction: "There is something in man that makes him a potential child of God. He can partake of the eternal and the absolute. He can defy time and live as though it were not. He can occupy space and eat food like any other animal; but he can do what no mere animal can do, he can help create what ought to be. It is just that capacity which brings man over into the realm of the Kingdom of God. To do that is to join with God in the work of creation. It raises life from the low-level of biology to the high-level of absolute worth and eternal significance. And anyone who 'enters into life' of this order knows at once that there is no exchange of value for it—that it is in itself a highest good." (P. 19.)

As to how such a life may be achieved, he has many fine things to say. This is typical:

"But nevertheless the drive to convict of sin often hardens rather than softens, or converts, the individual. It stands him face to face with his failure, his blunder, his littleness. It may very well embitter him, discourage him, and make him a rebel. The revivalist counts his harvest of converts, but he has no list of those who went away case-hardened, of those who contracted a lifelong complex, of those who concluded this 'quest' is not for me. 'I am sterile of the religious germ.' It is a much better way, I am confident, if one can find out how to do it, to *convict* the youth of the possibilities of goodness, of righteousness, to awaken his spirit to the pursuit of the unattained, to quicken his imagination, to arouse in him the irrepressible urge to explore, to adventure, to make something of his life. A youth, when some one succeeds in kindling his hopes and creating an interest in his future, will often leap almost to the full height of manhood." (P. 117.)

The only people who may be disappointed are those whose chief interest is in the problems of ethical theory which are certainly involved in the questions to which the book is addressed. But even these ought to be grateful for the spirit and the practical conclusions of a worthwhile book.

FREDERIC R. CROWNFIELD.

WORDS OF LIFE. PRACTICAL MEDITATIONS ON SACRED SUBJECTS. By Paul Sperry. Foreword by Frank Sewall. Philadelphia and London: J. B. Lippincott Co., 1937. 278 pages. \$1.75.

THIS small devotional work, first done some years ago, has been re-issued by the New-Church Press, in still more attractive form and very pleasingly lettered. The meditations are rarely more than a page long. In character as well as in length they are well adapted for daily use. The attitude of meditation is sustained throughout. There is a happy selection of biblical texts and an unwearying variety of subjects. Meditations conduct one through self-examination, heartfelt adoration of God, companionship with the Master, willingness to wait upon Providence, dependence on angelic ministration, joy in the good news of Christianity, appreciation of the power of the Word—through mood after mood of the living spirit.

Part I is informal in arrangement, but in Part II the readings are arranged for the Sundays and festivals of the Christian year.

Many a sentence actively invites meditation, not only by its thought, but by being roomy and not too precise. "Meditation is a serious conference between thought and affection." "Abstinence is one of the workings of charity." "Purpose is what governs the character of life." "Fortitude is the strength of mind which prepares one to meet hardships and adversity without spiritual injury." "Gentleness is like the fragrance of a flower by which it reveals its identity and its character."

Books of piety are often threatened by the maudlin, but here is thoughtful feeling, and genuine; every meditation is undergirt with plain and practical doctrine. Piety bows, in these heartfelt pages, to the greater things—hope, faith, and charity.

WM. F. WUNSCH.

JUNIOR BOYS WRITE THEIR LIFE OF CHRIST. By William Grime. Boston: Manthorne & Burack, Inc., 1936. xviii, 97 pages. \$1.00.

THIS small book is sure to interest teachers and parents of young boys. A group of eleven-year-olds retell the Gospel story of Jesus, using their own words,—with startling results at times, and often throwing the emphasis of an incident in an unusual way. But this only gives more light on the point of view of the young students.

Not a textbook in any sense, the primary purpose of the book is to aid Bible School teachers who frequently realize that children in the Junior Department know "more definite real things about the life of their favorite movie actress than about the life of Christ" (p. ix).

Part I deals with the kind of study which was undertaken with the group of fourteen boys under the leadership of Mr. Grime. Undoubtedly more preparation is needed for it by the teacher than in the old-fashioned process "where the teacher sermonizes and moralizes while the pupils endure demurely or are actively troublesome" (p. xvii). This experiment was made in an Episcopal Church School, and the Book of Common Prayer was used as source material. The results, of course, are none the less valuable for other church schools; the method would naturally be adapted to meet particular conditions. It is worth noting that with this group of boys, interest was quickened when the leader read from Moffatt's translation of the Bible instead of from the King James version in the Prayer Book; also again, when in the several Gospels the boys found slightly different accounts of the same incidents. This reveals the need of bringing out the real meaning behind and within any mere words, which are often repeated quite meaninglessly.

The second part of the book comprises "A Life of Christ written by Junior Boys"—a series of important events, retold from the traditional Gospel stories in the simple and unaffected language of children of today.

Part III is perhaps of the greatest interest and value, recounting as it does some of the discussions which took place in the group during and after the rewriting of the Gospel stories. How many of us, in our teaching, have been dismayed by the

seeming irrelevance of some pupil's remark or question! Should we not rather grasp the opportunity offered, to get a better comprehension of just what is taking place in the minds and hearts of the children? These informal discussions, recorded in the teacher's diary from week to week, indicate how much can be done in this way.

ELISABETH RANDALL.

THE SOUL AND ITS REPRESENTATIONS. By Eldred Edward Iungerich. Published by the Author, 1936. 268 pages. \$1.50.

UNDER this unrevealing title, Dr. Iungerich writes with the tone of a soliloquy a kind of résumé of Swedenborg's two works, *Divine Providence* and *Conjugal Love*. At least, this résumé constitutes Part I of the book, with a sub-title, "Divine Providence in Marriage." In Part II, which is much shorter, he does an imaginative essay in the style of Swedenborg's *Memorabilia*, and this has the sub-title, "Divine Mercy towards the Unborn," that is, towards babes that die before birth. This part is a discussion, carried on by two other-world figures under the presidency of Mirabilis (Swedenborg), of the question whether the immortal soul arises at conception or at birth, with a conclusion in favor of the former idea.

A reader already acquainted with Swedenborg will follow the penetrating discussions of both parts of the book with real pleasure. There are many helpful insights, many enriching interpretations of Scripture, many arresting, fresh associations of ideas. The loving interest in the truths expounded, with an evident zeal to win the good of them in one's own life, gives the book a fine warmth. A good deal from the scientific and the theological works of Swedenborg is skilfully woven into the analysis of *Divine Providence* and *Conjugal Love*. Neither of these books can be said to be comprehensively or accurately summarized, however; for one thing, Dr. Iungerich is handling them both in the interests of a theme or thesis of his own. This thesis is that in the creative processes of life God is Father, working along the lines, says the author, of the masculine mentality, while in the sustaining processes of life God is Mother, operating along the lines of the feminine mentality. But not only has *Divine Providence* to do with the sustaining activity of God and not with the creative, as Mr. Iungerich makes out; the characterization of God as Mother where Swedenborg regularly uses this characterization of the Church, remains an unreduced surprise even when one has come to the end of the discussion. There are lesser difficulties which the reader will have with the book, not only with its content, but with the English, which is often ungrammatical and also marked by non-existent words, like "perfectionment," "apparential," etc. It is unstudied literalism to take every main proposition of *Divine Providence* to be a law of Providence; the laws are not so easily distinguished; nor do they mount to the number of fourteen, and even if they did would not necessarily be all the laws, as Mr. Iungerich's reference, "the fourteen laws of Providence," would lead one to suppose. The intense introspection of the thought will tax the reader; he will also think it unlikely that for a happy marriage such

intense preoccupation with what goes on within one is salutary. On the other hand, the present reviewer was very much interested, and wishes that he could take the space to discuss at length the implied positions and the explicit content of the book, which is replete with suggestion for all who delve earnestly into Swedenborg and who find the terminology transparent. It is the most rewarding book in our own literature for a considerable time.

WM. F. WUNSCH.

ARTHUR EDGAR BEILBY: HIS BOOK. *A Collection of Essays, Addresses and Reviews by the late Rev. A. E. Beilby, with an Appreciation by Charles A. Hall.* London: New-Church Press, Ltd., 1936. 318 pages. 2/6.

THIS memorial volume of selections from Mr. Beilby's published articles will be very much prized by friends and acquaintances of that beloved worker in the New-Church ministry in England. There are forty articles in all, only a few running to more than ten pages in length or to as much as that, and one of them as short as a page and a half. We note such titles as: "The Witness of the Wagons" (Genesis xl. 27), "The Christ of Convention," "The Word—its Outer Form," "The Classic and the Futurist Ideals," "An Appreciation of Coventry Patmore," "Why do we Laugh?" "Is the Prize-Ring Uplifting?" "Utopias Old and New," "A Roman Slave—Epictetus," and "Pelagius and his Opinions." Among the best things by this very friendly spirit are the chapters describing friends of his, David Wynter and Jonathan Robinson.

A good portrait gives even the stranger a little idea of this quaint and, by all reports, inimitable personality. Mr. Beilby spoke with originality and humor. He used many illustrations from classical mythology, summoned much literature to his aid, made homely applications of ideas left academic by most. His style is discursive, and thoughts accumulate for long before the point appears. The manner and the spirit of the man doubtless lent his words a pungency that they do not always have when we read them ourselves. Views expressed are often highly individual, and sometimes more entertaining than informing. Literary appreciations and biographical estimates are done with a gift. The theological discussions seem to the present reviewer the least satisfactory of the articles. There is an over-simplification of difficult theological questions, and many statements are verbally impossible. Much, for instance, said in the article on "The Christ of Convention" is open to this criticism; so also much in the two papers on Servetus, a thinker whose views the New Churchman seems to understand as no theologian does. Mr. Hall's appreciative foreword leads one to expect far better writing and much more solid substance than one finds. But in this variety of sermon, book review, essay and biographical estimate there is much to prize, and much that is said with spirit. Above all, the individual thought and utterance of a man who was deeply regarded, are preserved for his many friends and acquaintances.

WM. F. WUNSCH.

WHAT IS THE FAITH? By Nathaniel Micklem. Nashville: Cokesbury Press, 1936. 227 pages. \$2.00.

THIS is a masterfully argued discussion; despite its clarity, demanding study, not mere reading. It attacks a problem which must be thought out before there can be genuine re-statement of the Christian faith. Just what is it that is to be restated? How shall we define the faith? How shall we be sure of the substance of it, and distinguish this from the forms it has taken or may assume?

There is involved a penetration into the records of the Christian faith, which include Old as well as New Testament. This penetration must be achieved in the outlook of valid biblical criticism. Only a biblical scholar and an informed theologian could find his way in the intricacies of the whole inquiry. At the same time the task is one to be done within the Church (pp. 38, 40); "it presupposes a deep sympathy and understanding in the interpreter" (p. 66). Mr. Micklem is the principal and professor of Dogmatic Theology at Mansfield College, Oxford University; and his book is a recent first choice of the British Religious Book Club.

There is a slight element of apologia and intellectual autobiography in the discussion (cf. p. 155). Mr. Micklem wishes to make positions of his clearer, which have been subjected to inconsistent attacks; he also confesses to reversals of views (p. 155).

A first distinction to be carefully wrought out is that between the faith and the creeds which witness to it; the two are not to be identified with each other. In Scripture it is the Word or Gospel, in its early stages in the Old Testament, in its full story in the New Testament, to which one is to turn for the deposit of faith—to the total *Heilsgeschichte*. In this "story" are certain immediately proposed ideas, which are items of Divine action—creation, redemption, Incarnation, crucifixion, resurrection—and which are the dogmas of the Christian faith. These constitute its unchanging substance. Whether or not we can bring them within the ready and perceptive grasp of our own belief, they are the faith with which we are confronted in Christianity, and which today must be restated if that faith is to be restated and a statement of something less is not to be offered as a substitute. "Protestantism will repudiate the faith unless it can define it" (p. 14, cf. p. 18). The elaboration of the significance of the dogmas is theology; the broaching of them is revelation.

Part I of Mr. Micklem's book is given to the general subject of "The Nature of Dogma," with chapters on "How is the Faith to be Defined?" "Revelation," "Dogma," "Natural Religion: the Bible," and "Experience: Authority." In Part II, on "The Content of Dogma," Mr. Micklem then inquires what it is that is proposed to us as dogma on "The Holy Trinity," "The Holy Nativity," the Incarnation, "The Resurrection," "The Atonement," and "The Church Catholic and Apostolic." On all these subjects the reader will find searching and illuminating discussion and discrimination of what is at the kernel of the Christian faith. Especially illuminating are the discussions of the Trinity, the Fall, and original sin, this last being expounded to mean much what Swedenborg means by

the assertion that man is nothing but evil. The Incarnation is powerfully represented as God's own stepping into life here, but the Virgin birth is not a dogma, as Mr. Micklem means this word; the Resurrection is depicted as no mere survival, but a victory over death, but the "physical" resurrection again is not considered to be one of the dogmas.

Every reader will be grateful for the deep and careful thought of this book, which attempts a task for which few are competent. In two chapters the present reviewer felt the discussion fell off in penetration, namely, in those on the Incarnation and on the Resurrection. It seems to him that there is a positive and inescapable dogmatic item in the Gospel presentation of the Person of the Christ with which Mr. Micklem did nothing. Can Divine nature and human nature coexist in the Christ with no change resulting in the human nature? Does not the "story" include a transformation of the human nature? In allusions by the Lord to His "glorification" with God's own self and in indications of growth in God-consciousness have we not references to a "mighty act of God" in the tenor of the Lord's life? The incarnation is a continued act, progressive and life-long. The transformation of the human nature into a Divine human nature is some of that "power of God in action" of which Mr. Micklem makes so much. The change in the human nature is also expressed, as the author says each dogma is, by an active verb—God "glorified" Christ. If this is seen (and it is the same kind of intuitive awakening to what is proposed in the story of which again Mr. Micklem makes so much), there is no such impossible position as Mr. Micklem takes as that it is human nature but not fallen human nature which God assumed. Another position is also altered—that there was no spiritual struggle within the Person of Christ (p. 164), only conflict with the powers of darkness. Surely the record of the Temptations, at least the experience in Gethsemane, mean inward struggle. Could there be an outward conflict unreflected in an inward? That, too, is in the "story." Again the "empty tomb" is more understandable. Mr. Micklem seems to indicate that the body did not remain in the grave, to suffer corruption as ours does (p. 164); what did become of it? Did it not rather finally share in that transformation which the human nature as a whole experienced? Swedenborg, in pointing out these things, puts forward a "dogma" of the Christian faith which has been neglected, to which no creed has witnessed, of which no theology until his has made anything. In the process of transformation of the human nature, he also points out, there was an interplay between the action of the Divine itself and the Lord's consciousness, which gives full reality to the humanity. In Mr. Micklem's dealing with the "two natures" of Christ, the human nature is too much an apparatus operated by the Father, not nearly enough a part of the Person of the living Christ endowed with a Divine-Human consciousness. He says the Word "assumed a human mind, a human body, a human psychological constitution." For one thing, this must come from the race, where it is a fallen human nature. But the assumption was not a picking up of some impersonal structure; it was a growing into human nature with

all consciousness and self-involvement. Do we give valid meaning to the Incarnation otherwise? The whole of this "mighty act of God" comes into sight only then.

The last chapter on "The Church Catholic and Apostolic" also seems to have touches of an artificiality which is absent from the glowing earlier chapters which keep making the Christian story an increasingly living reality.

WM. F. WUNSCH.

A FAITH FOR TODAY. By Harris Franklin Rall. New York: The Abingdon Press, 1936. 284 pages. \$2.00.

IN this book Professor Rall addresses himself to what is undoubtedly one of the greatest needs of the day. Constructively and in non-technical language, he sets forth for the average layman a Christian philosophy of life which in the face of secularism on the one hand and confused religious thinking on the other, he shows to be "valid and commendable." Of the several works published on the subject of late, this is undoubtedly one of the most satisfying.

Aiming to be practical as well as to promote further thinking, the substance of every chapter is summed up at the close in a group of questions for discussion and a booklist. In a relatively small compass an astonishingly large ground is covered. The first four chapters are a discussion of faith and religion, the longest of which considers the Christian religion. Another four chapters (vi-ix) are devoted to the knowledge of God and to His relation to the world and the fact of evil. Again, four chapters are given to the meaning of salvation (xi-xiv). The other sections of the book bear on such topics as "Science and Religion" (chap. v), "What is Man?" (chap. x), "Prayer" (chap. xv), "The Bible" (chap. xvi), "The Church," "The Life to Come," and "A Social Faith" (chapters xvii-xvix).

Although there is a considerable amount of food both for thought and for life throughout the book, its value would be

still more enhanced had Dr. Rall developed further and strengthened the occasional use he makes of the concept of the supernatural in his treatment of the subjects. Toward the beginning of the work, for instance, (p. 18) he states that "the difference between man and other animals is that while both live in the world of the seen, man lives in the world of the unseen as well; and there are found the meaning of his life, the real ends for which he lives, and the Power upon which he depends." Used as an instrument of thought, this knowledge of the unseen world would not only throw further light on the topics discussed, but also make more convincing his position that "in the broadest sense faith is trust in a world that is not seen and willingness to act upon it."

Better than any description, a few quotations will reveal the author's fine insight and the general trend of his thought. "Religion is not an invention but a response; it is man's answer to the unseen world. As sight is the answer to the world of light . . . so religion is the answer to . . . the Eternal that is infinitely above us but at the same time everywhere, reaching down to our finite world and giving it meaning" (p. 29). "The center of Christianity is not the man Jesus but the God who speaks to us through him, who comes to us in him" (p. 45). "The Bible is not revealed science and history. Its authority is in the field of the ethical and spiritual; it shows us what God is and what man should be" (p. 140). "Sin is evil in man seen in the light of God" (p. 158). "Salvation does not mean a mere escape from hell, or getting to heaven, but it means the making of men or—facing the fact of evil in men—their remaking" (p. 191). "There is a judgment on sin that inheres in the very process of life. . . . Punishment is not something inflicted from without; it is the working out of the consequence of sin" (pp. 258-9). "The churches as they are now are not indispensable; but mankind cannot get along without the Church" (p. 242).

ANTONY REGAMEY.



# A NEW EDITION WORDS OF LIFE

by PAUL SPERRY

A book of robustly devout meditations

Embraces in its 275 pages nearly 200 topics of personal and practical religion.

This little volume can be opened at any point. The eye will gather in a vital statement of truth, and the thought thus gained will continue to unfold in the reader's mind.

A book of daily devotions which has worn unusually well.

---

*Reviewed in this issue of The New Christianity*

---

*Bound in flexible leather, with gold edges  
75 cents, postpaid*

---

Order from

**The New Church Press**  
108 CLARK STREET, BROOKLYN HEIGHTS  
New York City

## SWEDENBORG'S WRITINGS

**Standard Edition**, 30 volumes, \$30.00, or \$1.00 per volume, postpaid. Bound in dark green cloth.

**Rotch Edition**, 32 volumes, \$40.00, in blue linen buckram, gilt top; \$125.00 in brown half morocco, full gilt; sold only in sets, transportation at cost of the purchaser. Separate titles of the Rotch Edition at special prices as shown in booklist sent upon request.

For introductory purposes the following five titles, in paper binding, are offered at five cents per copy, postpaid:

|                               |                                         |                          |
|-------------------------------|-----------------------------------------|--------------------------|
| <i>Heaven and Hell</i>        | <i>The Four Doctrines</i>               | <i>Divine Providence</i> |
| <i>Divine Love and Wisdom</i> | <i>Arcana Coelestia (Genesis I-VII)</i> |                          |

SEND FOR CATALOG

## SUBSCRIBE NOW FOR THE SWEDENBORG STUDENT

The Swedenborg Student is a monthly magazine to help in the study of the Writings. It contains also the monthly Bulletin of the Arcana Reading Class.

Subscription price, \$1.00 per year.

To encourage new members to join the Reading Classes, *The Swedenborg Student* for one year and the first volume of the *Arcana Coelestia*, Standard Edition, are offered together for \$1.50.

---

**SWEDENBORG FOUNDATION, Incorporated**

51 East 42nd Street

New York, N. Y.